

GAZETTEER
or THE
GUJRĀT DISTRICT,

1883-84.

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P R E F A C E.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Cap. V (General Administration), and the whole of Cap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; and Section A of Cap. III (Statistics of Population) has been taken from the Census Report. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from Mr. Cunningham's compilation already referred to, which again was almost wholly based upon Colonel Waterfield's Settlement Report of the district.

The report in question was written in 1868, and, modelled on the meagre lines of the older settlement reports, affords somewhat inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed. But when the district again comes under settlement, a second and more complete edition of this *Gazetteer* will be prepared; and meanwhile the present edition will serve the useful purpose of collecting and publishing in a systematic form, information which had before been scattered, and in part unpublished.

The draft edition of this *Gazetteer* has been revised by Colonels Waterfield and Parsons and Mr. Perkins. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.

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Gujrat District I

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Table No. I, showing LEADING STATISTICS.

DETAILS.	DISTRICT.	DETAIL OF TANZILS.				
		Gujrat.	Kharian.	Phalia.	3	4
Total square miles (1881)	1,973	654
Cultivated square miles (1878)	1,151	444
Culturable square miles (1878)	505	20
Irrigated square miles (1878)	372	102
Average square miles under crops (1877 to 1881)	1,161	445
Annual rainfall in inches (1866 to 1882)	28-2	28-2
Number of inhabited towns and villages (1881)	1,334	522
Total population (1881)	689,115	207,010
Rural population (1881)	616,710	256,039
Urban population (1881)	42,396	37,391
Total population per square mile (1881)	319	630
Rural population per square mile (1881)	323	469
Hindus (1881)	72,450	35,000
Sikhs (1881)	8,655	4,818
Jains (1881)
Muslims (1881)	607,525	256,336
Average annual Land Revenue (1877 to 1881)*	559,750	271,263
Average annual gross revenue (1877 to 1881)†	732,420	...

* Fixed, fluctuating, and miscellaneous. † Land, Tributary, Local rates, Excise, and Stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

The Gujrát district is the easternmost of the four districts of the Rawalpindi division, and lies between north latitude $32^{\circ} 10'$ and $33^{\circ} 0'$ and east longitude $73^{\circ} 20'$ and $74^{\circ} 31'$.

Its shape is, roughly speaking, that of a parallelogram, and it forms the northernmost portion of the Jach Doda lying between the Jehlam and Chináb rivers. It is bounded on the north-east by the Jammu territory of the Maharaja of Kashmir, on the north-west by the river Jehlam, which separates it from the British district of the same name, on the south by the river Chináb, separating it from the districts of Gujránwala and Siálkot, on the east by the river Tawi, which divides it from the Bajwát or northernmost parganah of the Siálkot district, and on the west by the district of Sháhpur. At the western extremity of the district a line drawn north and south from the Jehlam to the Chináb measures 30 miles, while the north-east frontier towards Jammu measures 43 miles. The average breadth is 30 and the average length 60 miles. It is divided into three tâhsîls, of which that of Phâlia occupies all the western portion of the district, while of the eastern portion, the northern parts are included in Kharián, and the southern in Gujrát. Some leading statistics regarding the district and the several tâhsîls into which it is divided are given in Table No. I on the opposite page. The district contains two towns of more than 10,000 souls, as follows:—

Gujrát	..	..	..	18,743
Jaláipur	..	..	..	12,839

The administrative head-quarters are situated at Gujrát, situated on the Grand Trunk Road, some 6 miles from the river Chináb. Gujrát stands 23rd in order of area and 10th in order of population among the 32 districts of the province, comprising 1·85 per cent. of the total area, 3·66 per cent. of the total population, and 1·74 per cent.

Town.	N. Latitude	E. Longitude	Foot above sea level.
Gujrát	$32^{\circ} 25'$	$74^{\circ} 7'$	630*
Kharíán	$32^{\circ} 48'$	$73^{\circ} 54'$	620*
Phâlia	$32^{\circ} 26'$	$73^{\circ} 37'$	800*
Jaláipur	$32^{\circ} 27'$	$74^{\circ} 15'$	690*

of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

In this district the plain country, properly so called, of the Panjáb reaches its northern limit. The northern corner of the district is cut off from the Jehlam by a range of hills which, commencing on the frontier of this district five miles below the tow' of bimbar in

Chapter I, A.

Descriptive.

General description.

Physical features.

Chatper I. A.**Descriptive.****Physical features.**

Jammu, passes in a straight line to the south-west till it strikes the Jehlum immediately above the village of Rasúl. After allowing a passage for the river, it rises on the opposite bank, and trending northwards joins the Salt Range. From its entry upon this range the Grand Trunk Road, which has previously run in a straight line across a level plain, enters upon a region of hill and ravine, extending westwards to Peshawar. The Gujrát range which marks the commencement of this region is known by the name of Pabbi;* its highest point, 1,400 feet above sea level, and about 600 feet above the plain, is reached in the hill of Mori, three miles to the west of the point where the Grand Trunk Road enters the outskirts of the range; the prevailing rocks are of a friable tertiary sandstone and conglomerate, very prolific in fossils. The range is eminently sterile and unproductive, presenting the appearance of a chaos of bare rocks deeply seamed with precipitous ravines. To the north of the Pabbi hills a triangular strip of country nowhere more than nine miles in width (measured from the crest of the range) extends to the Jehlam, gradually tapering towards the west. The greater part of this space is furrowed with deep ravines, the level of what was once an elevated plateau being visible in the flat summits of the intervening blocks of country. The drainage of the hills coursing through deep channels is poured down into the lowlands of the Jehlam, where it leaves a deposit of sand, rendering the greater portion of the surface unfit for cultivation. Passing to the main body of the district to the south of the Pabbi hills, the surface of the Doáb may be described as descending in a series of steps towards the south and west. Following the system thus indicated, the district may be divided into four parts as follows:—

- I.—The submontane zone—a high and undulating tract lying to the north and north-east;
- II.—A central plateau extending westwards at a somewhat lower level through the heart of the district;
- III.—A tract intermediate between the central plateau and the lowlands of the Chináb; and
- IV.—A low-lying tract of recent alluvial formation extending to the river bank. To this may be added a fifth zone—the lowlands of the Jehlam.

The submontane zone.

The submontane tract forms a continuation of the gradual slope from the foot of the lowest range of the Himalayas which runs along the north-eastern boundary of the district, at a distance from it of 10 to 20 miles. The tract is divided into two portions by the Bhimbar nála, a stream which drains the hills beyond and in the neighbourhood of Bhimbar in Jammu, and crosses the boundary of this district immediately at the base of the north-eastern extremity of the Pabbi hills. Hence it runs due south for 20 miles through the heart of the district, until it is lost in the lowlands of the Chináb to the west of the town of Gujrát. To the east of the Bhimbar, there extends in the direction of the angle formed by the Tawi and Chináb, a high undulating plateau of sandy soil, sloping somewhat rapidly towards the south,

* The term "Pab" is applied in the vernacular to any high and rocky ground. This is *par excellence* the Pabbi of the district.

† By a section of the line traversed by the Grand Trunk Road, a gradual rise of 111 feet is shown from the Chináb to the Jehlam, a distance (as the crow flies) of 36 miles.

and intersected at intervals by four mountain streams fed from the drainage of the outer slopes of the first and lowest range of the Himalayan series. Fed by a small area, they pass in deep channels through the submontane and dorsal zones, doing harm rather than good by draining off their surface water through the ravines which fringe their banks, and rush on to fertilise the low-lands beyond. The width of this tract from north-east to south-west averages some five miles. Towards the south-east it terminates abruptly in a precipitous bank, from 100 to 200 feet in height, which almost overhangs the waters of the Tawi and Chináb.

The lands west of the Bhimbar, which are the head of the main central plateau of the *bār*, are crossed at an angle by the Pabbi hills, some 30 miles in length and from three to four miles broad, which, connecting the head of the Bhimbar *nālā* where it enters the district, and a point on the Jehlam river about 30 miles south-west, alter the natural condition of the tract so far as water is concerned, cutting it off from any supply which would otherwise have reached it from the Himalayans, and effectually preventing any percolation from the Jehlam. Wells are here impossible, and these submontane tracts are entirely dependent upon the rain that falls upon them. The soil is dry sandy *mairah* requiring much manure. The fall from the Pabbi hill on either side is great, carrying off down its northern slopes by ravines and *nālās* into the Johlam river the rainfall which would otherwise prove ample for the intervening tracts. The southern slopes in the same way, intersected with ravines, bring down the superfluous rainfall on the opposite side, the eastern portion to fall into the Bhimbar, the western to flow across the intervening central plateau due south into the low-land tract, leaving the high table land of the *bār*, which stretches away west of this overflow, entirely dependent upon the rainfall within the tract supplemented by its deep wells.

The central plateau, a continuation of the Sháhpur *bār*, occupies the heart of the district from its western frontier to the longitude of Gujrat. Its head merges imperceptibly towards the north and east with the submontane tracts above described. To the south-east it terminates more or less abruptly in the bank which marks the limits of the Chináb valley. To the north (west of Rasil and the termination of the Pabbi hills), a similar bank looks abruptly down upon the low-lands of the Jehlam. The soil of this tract is a strong retentive loam, naturally, perhaps, the best in the district; but it needs abundant moisture to render it productive, whence water is found only at a depth of from 60 to 80 feet below the surface, and cultivation therefore is mainly dependent upon the seasons. Barely one-fifth of it is under the plough; the remainder being covered with a low brush-wood jungle, and valued only as a pasture-ground for the herds of cattle which are the principal possessions of its inhabitants. In the western portion of the district the aspect of the country is no less dreary than that of Sháhpur, the *bār* tract of which has been described elsewhere. The surface drainage is to a great extent collected into the channels which carry off the drainage of the Pabbi hills.

The Chináb valley, in the widest signification of the term, includes the whole country lying below the high bank of the central

Chapter I, A.
Descriptive.
The submontane
zone.

Submontane west of
the Bhimbar.

Chapter I. A.**Descriptive.****The Chináb Valley.**

plateau. At the extreme west of the district this high bank lies nine miles from the present river bed. Opposite Rámnagar (in Gújránwála) the distance increases to nearly twelve miles in the neighbourhood of Helán; but thence contracts gradually towards the north-west, until near the village of Dhúl, 17 miles to the west-north-west of Gújrát, the bank approaches the river bed within less than a mile. Within the space thus limited, the third of the physical sub-divisions above described may be defined as a belt of country extending immediately below the high bank of the central plateau, from Jalálpur (eight miles north-east of Gújrát) to the western extremity of the district, with an average breadth of about six miles. It should, however, be noticed that the bank is less clearly defined between Jalálpur and Helán than it is to the west of the latter place, so that not unfrequently it is only by a change of soil or of the aspect of the country that the transition from one zone to the other becomes apparent to the eye. The soil of this tract is of a good and consistent loam throughout, and water is near the surface. In that portion of the belt which lies in the Gújrát *tahsil*, the natural fertility of the country is further enhanced by the mountain streams, which, after passing profitless across the submontane and intermediate tracts, spread over the surface as soon as they reach a lower level. In the western portion of the tract this extraneous aid is wanting, and cultivation becomes more and more dependent upon the use of wells.

The riverain of the Chináb and Jehlam.

The fourth belt is that which immediately fringes the bed of the Chináb and receives moisture by direct percolation from the river. Here the surface soil is much exposed to variations resulting from the action of the annual floods; but, on the whole, deposits of rich alluvial soil prevail; and, water being nowhere more than 20 feet below the surface, peculiar facilities are enjoyed for agriculture even in the driest season. Some of the villages are described as having a gradual slope towards the river, while in others the action of the water has terraced the surface with banks of greater or less abruptness. The width of this belt ranges up to $2\frac{1}{2}$ miles. Throughout the low-lands there occur channels dry for the most part during the cold season, but filled, either from the river, or from the collection of the surface drainage, during the rainy months. Of the former class the most important is the Jalália *nádá*, which, commencing due south of Gújrát, preserves an independent course as far as the border of the Phália *tahsil*. Of the latter class the most important is the Budhi *nádá* (said, as the name implies, to be an ancient bed of the Chináb), which collects the drainage of many of the torrents from the Pabbi hills. It is traceable for many miles below the high bank of the central plateau as far as Helán, whence it trends southwards, and, after a very serpentine course, joins the Chináb near Kádirabad. The low-lands on the banks of the Jehlam in no case exceed two miles in width. The soil is lighter and less fertile than that of the corresponding tract upon the Chináb; but in other respects the physical characteristics of the two tracts are very similar.

Lines of drainage.

The description of the river system has been anticipated to a great extent in the foregoing paragraphs. The drainage of the outer Himalayan range and the Pabbi hills is poured down by a series of torrent beds into the submontane plateau, across which, and across

the intermediate plain, the water passes in deep channels to lose itself for the most part in the low-lands of the Chináb. The streams rising in the Pabbi hills are individually of no size or importance, and of many the water is rapidly swallowed up in blind ravines occurring in the first few miles of their course. Still a considerable quantity of water does find its way after heavy rain either into the Bhimbar torrent, or to the head of the low-lands, where it spreads over the surface of the country or is collected into the Budhi *nála* before described, none of which are perennial. The principal streams from the direction of the Himalayas are the Bhimbar, the Bhandar, the Dalli, the Dabúli, the Doára, and the Bakal.

Chapter I. A.
Descriptive.
Lines of drainage.

The Bhimbar, which rises in the second Himalayan range, drains a considerable valley within the hills, and after receiving several affluents from the outer range, through which it passes a short distance to the north-west of Bhimbar, enters this district close to the north-western extremity of the Pabbi hills. From this point it runs nearly due south for 25 miles, fertilising a border of low-land upon its banks, but of no advantage to the country beyond, until it strikes the Grand Trunk Road about four miles to the north-west of Gujrát.* It is passed under the road by a bridge, and is immediately lost over the surface of the country—a source of moisture and prosperity to a wide tract lying to the west of Gujrát, though in places it does harm rather than good by washing away soil or by covering it with a deposit of sand. Collecting again near the village of Hariawála, the stream passes in a south-western direction, until it joins a branch of the Chináb, known as the Jalália *nála*.† During the rains an unmanageable flood, the stream usually dries up completely during the winter months, leaving its bed a broad waste of sand. It is fordable at all points except for some hours after heavy rain in the hills.

The Bhimbar.

The other streams are less important, deriving their supply from the western watershed only of the outer line of the Himalayan system. The Bhandar, otherwise known as the Gháp, passes close to the small town of Daultánnagar, and joins the Bhimbar three miles above the bridge by which the latter is passed under the Grand Trunk Road. The Dalli rises upon the confines of this district, and flowing due south between high banks, enters the low-lands to the north-east of Gujrát. Most of the water is lost in the low country in this direction, but some finds an exit by a well-defined channel into the Chináb due south of Gujrát. The Dabúli (marked Dalli on the survey map in the upper part of its course) flows throughout parallel to the Dalli proper, but is a stream of smaller volume. The Doára (also marked Dalli in the upper portion of its course) enters the low-lands close to the town of Jalálpur, to the south-south-east of which place it finds an outlet into the Chináb. The Bakal, which enters the low-lands three miles to the east of Jalálpur, is entirely lost before it reaches the Chináb.

Minor streams

This river forms the boundary of the district from the mouth of the Tawi westwards. At the ferry opposite Gujrát, in the vicinity of

The Chináb.

* Near the village of Shitania.

† A branch of the Bhimbar, which formerly left the main stream near Lila Musa, has now become silted up.

Chapter I. A.**Descriptive.****The Chináb.****The Jelham.****Rainfall, temperature, and climate.**

the Alexandra railway bridge, the aggregate width of the annually varying winter channels of the Chináb averages only a thousand feet; while in the rains the river presents a continuous sheet of water of from $1\frac{1}{2}$ to 2 miles in breadth, with a maximum depth of 20 feet, and a velocity of ten miles an hour. The low-lands of the Chináb have already been described.

This river may be estimated as two-thirds of the width of the Chináb, similarly varying in summer and winter. The bed is chiefly sandy; in parts boulders have been washed down by the force of the current from the hilly tracts in the vicinity of the district. The banks of the river are sloping sand, in some localities succeeded by precipitous banks of loam. Contrary to the conditions of the site selected for the Alexandra bridge and line of Trunk Road of the Chináb, where the river is very wide, the Jelham is spanned by both rail and road bridge at a narrow and convenient part of the river. The maximum depth of water in the rains is 21 feet, its velocity 8·66 per second.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB. Colonel Waterfield thus describes the climate of the district:—

Year.	Tenths of an inch.
1863-64	458
1873-74	530
1884-85	495
1885-86	264

"The climate is very bearable, even in the hot weather never oppressive. The rainfall of the district varies from 33 and more inches under the hills to less than 26 in the Phália *tahsil*. It rapidly decreases with the distance from the Himalayas and the Pabbi range, which latter also appears to have some power of cloud attraction. The harvest is seldom lost for want of rain, and the *zemindars* have a proverb to the effect that 'rain is always to be had for the asking.' This is fortunate in a district of which two-thirds is dependent upon such rain and upon its arriving seasonably. In dry seasons the sugarcane and other crops, more particularly in the Phália *tahsil*, go to feed the cattle, and few sugar-mills are worked. Whether the people have caught the idea, and make the remark to please us or not, I cannot say, but they often state that the increase in the number of trees, more especially during the last ten years, has done much to add to the rainfall."

Since the above was written, the great demand for fuel in connection with the railway has led to a serious decrease in the amount of timber.

Disease.

The health of the district is said to be—

"Notoriously good; and the people account for an improvement, which they profess of late years to have seen, by the increase in the number of trees and extension of cultivation generally. Native physicians speak of 'the soil fevers' being thus consumed and rendered innocuous. Fever and ague are, however, prevalent in Gujrát itself and the villages lying between it and the river. This is no doubt owing to the floods, which, coming down the Bhimbar and Dalli *nádás*, are hemmed in by the embankment of the Grand Trunk Road, meet at Gujrát, and cannot escape save by the waterway of the six-arch bridge, half a mile east of Gujrát. There are some few cases of goitre (*gillar*) across the Pabbi hills and near the Bhimbar territory, and in the Phália *tahsil* along the banks

of the Chindáb. The people think it connected with rheumatism, and consider it not hereditary, but incurable save in the earliest stage, when, if they can afford it, they use internally a substance obtained from Kashmír called *gillar-pattak*, the leaves of some plant or tree, which sell at Rs. 15 or Rs. 20 the seer, and are said to have beneficial results. Small-pox too is prevalent along the border of Kashmír territory, and is said generally to come from there."

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found in Chapter III for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

Chapter I. B.
Geology, Fauna
and Flora.

Disease.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Panjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the Gazetteer series, and also as a separate pamphlet.

Geology.

The manufacture of saltpetre was once a flourishing occupation in the villages of Bhikhi, Kotla Shekhán, Gohra, Aidal and others of the Phália *tahsil*, and in a few villages of the other *tahsiles*. The mode of extracting the saltpetre is thus described by Mr. Baden-Powell:

Mineral products,
Saltpetre.

"The earth in which it is found is collected and placed on a flat filter made of twigs and supported on pillars three or four feet high; water is then poured over this layer of earth which dissolves the salt. The solution as it passes through is collected in a vessel placed underneath, having been made previously to filter through an intermediate sheet of cloth which retains the undissolved impurities. The solution is then evaporated to about one-fourth in bulk by boiling, after which, on cooling, the nitre crystallises. In this impure state it is used for frigorific purposes. Its value is Rs. 3 a maund. Purified nitre, *shora kalmi*, is produced by dissolving filtering and recrystallising the impure article; when pure it is used for gunpowder, &c., and values Rs. 8 a maund. The manufacturers are the poorer Khatri and Míchhis; besides the license fee to Government, they pay to the *zemindárs* sometimes an anna a day for water supplied from an irrigating well, and sometimes a fee of Rs. 4 for the season, more or less, for the use of the soil. Four or five men working at one pan turn out from 20 to 25 maunds per month. They carry on their work during all the dry months of the year. The outturn of season 1857-58, in this district, i.e. from the close of the rains of 1857 to their commencement in 1858, may therefore amount to 5,500 maunds, or nearly 20 tons. The price of the saltpetre at the manufactories is at present Rs. 3 per maund of 40 seers. It varies from Rs. 2 to 4 according to the demand. The produce of the pans in this district is for the most part made to the order of the Pind Dádán Khan merchants. It is by them exported to Multán

Chapter I, B.**Geology, Fauna
and Flora****Mineral products.****Saltpetre.**

and other chief marts. It is coarse and impure as it issues from the pans but undergoes refinement after export."

For some years the manufacture declined, the demand for export to Bombay and Sindh having almost ceased, and local requirements being insignificant. In 1867-68 only ten licenses were granted, and the number continued to decrease. Recently however the trade in

saltpetre has begun to revive. The number of licenses for the five years ending 1882-3 is shown in the margin. The export trade has not revived, and the increased demand is due to increased activity in the manufacture of fire-works. To a small extent the saltpetre is still used for frigorific purposes. Present prices of saltpetre are: impure

Rs. 2 to Rs. 3, and pure Rs. 6 a maund.

Kankar.

Kankar is found in the following villages:—

In the Gujrát *tahsil*,—Chhokar, Lakhawal, Kang.

In the Phália *tahsil*,—Jhanda Chokán, Chah Jiwan, Rasúlpur.

In the Kharián *tahsil*,—Sumri, Bhatti, Bhúta, Sidh, Bhaddar, Hanj.

The deposits, which are of insignificant extent, are either exposed upon the surface or but thinly covered over, being usually found within the first three feet. Small quantities are annually burnt by the villagers for the supply of lime to meet their own requirements or for use in tanning; but the deposits are turned to no other account. The supply is not sufficient for use in road-making.

Lime.

Lime is manufactured in the Pabbi hills by the Government. Captain Waterfield gives the following information upon the subject:—

"Lime-stone is found in considerable quantities in the Pabbi hills in the lands adjoining the villages of Panjaur, Khorí, Changas, Warina; the wood for burning being on the spot. Some 15 years ago great quantities of lime were carried as far as Wazirabad and Siálkot, for building purposes, by the people of Hásánwálá. They are said to have sold Rs. 11,000 worth. Latterly the Government, in appropriating as a *rakh* the Pabbi hills, has taken this perquisite to itself, selling to the Executive Engineer, the local funds, and private parties as they require it. The people, however, import from the Jelam district. In the villages of Khariánah and Dhodah of the Kharián *tahsil*, an inferior lime-stone is found some four feet below the surface, but it is not much used. It was in 1862 that the Deputy Commissioner first started lime-kilns in the Pabbi hills, not only to assist him in erecting the Government buildings, but also as a miscellaneous source of profit. A contractor agreed to supply 100 maunds for Rs. 20, or five maunds for the rupee, which was sold again at Rs. 25 for 100 maunds. In 1865 the succeeding Deputy Commissioner took the manufactory into direct management with an establishment, and the rate rose to Rs. 40 for 100 maunds for the supply, and this being sold at Rs. 50, gave a profit of Rs. 10 on every 100 maunds to the same fund. The lime-stone, however, of the Pabbi range is not so good as that brought from the Jelam district, which is burnt in the Pabbi hills. All the lime produced is consumed in the district."

Since the transfer of the Pabbi hills to the Forest Department, Government lime-burning has been discontinued, and indeed the supply was gradually becoming smaller and the income diminishing. For the three years preceding the transfer the net profits

Numbers.	Years
1878-79	36
1879-80	64
1880-81	40
1881-82	64
1882-83	42

were as follows : 1868-69, Rs. 2,209 ; 1869-70, Rs. 970 ; 1870-71, Rs. 845.

Stone for the metalling of the first few miles of the Grand Trunk Road west of the Chináb is brought down in boats from Akhnár, in Jamuu territory where the Chináb leaves the hills. Between this and the Pabbi hills the road is supplied with stones brought on camels from near Bhimbar. The Pabbi hills supply the road as it runs through them towards the Jehlam, down which bont-lods of boulder stones are also brought. Thus out of 38 miles 21 are dependent entirely upon imported stones.

The wild animals of the district comprise the hyaena, wolf, hog, jackal, fox, nilgài, antelope, gazelle or ravine deer, and the hare. The two first are fortunately not numerous, and are yearly decreasing owing to extension of cultivation, and as regards the wolf, owing to rewards for its destruction of late years ; but the number destroyed has not been great. For the five years ending 1882, Rs. 235 were paid for the destruction of 73 wolves. The wolf's habitat is mostly in the *bâr*, or the Pabbi hills, and here and there along the Chináb, nilgài, pig, and antelope are rapidly becoming extinct. Birds and animals coming under the usual designation of game are not sufficiently numerous to rank the district as an average one for sport. The *bâr* to the west of the district holds a few pigs, deer, and hare, and the Pabbi a sprinkling of gazelle and hare, and a species of dark coloured fox. There are also found the porcupine, iguana, hedgehog, wild cats, both tawny and brindled, the red squirrel, the *baru*, the bandicoot, musk rats, mole, and weasels. Amongst birds are found the small bustard, partridges gray and black, the latter rarely, and sand grouse of both kinds at certain seasons, but not in abundance. Ravens, generally in pairs, are seen in the cold weather. The Chináb, Jehlam and vicinity are visited by *kulan*, the flamingo, the wild goose, duck, and teal, but the habitat of the birds being the open field, swamp, or sands, they are not easily approachable ; the periodical visits of flights of the game little quail to enjoy the spring and autumn harvests afford perhaps the principal shooting of the district. Natives trap the iguana and squirrel. Iguana skins are made into shoes, and squirrels' tails into paint brushes.

The district is on the whole well wooded, there being no part of it which does not produce, or is not at least capable of producing timber sufficient for local requirements. But the great demand which has sprung up of late years for timber and fuel for railway purposes, the enhanced price now obtained, and the extension of cultivation, have all tended appreciably to diminish the amount of timber under the control of the village proprietors. The *sissu* grows luxuriantly in the half of the district nearer the Chináb. So does the useless *bukain* (*Melia sempervirens*). The *siras* (*Mimosa siris*) also flourishes, growing perhaps quicker than the *sissu*, and giving a wider shade with its spreading branches ; but the wood, although of good quality when the tree has attained a good age, is more open and coarser in the grain than *sissu*, of which the best bits polished almost equal rose-wood. The *phuldî* also grows well ; it is found mostly in the upper part of the district. Its wood is very hard, harder than even *sissu*, and therefore much prized for ploughshares and other implements of

Chapter I, B.

Geology, Fauna
and Flora.

Stone.

Fauna, and capacity
of district for sport.

Flora.

Chapter I, B.**Geology, Fauna
and Flora.****Flora.**

husbandry, but it is not so handsome or close-grained. Its flowers are considered cooling and are used for infusions. The tree most extensively reared, however, and which gives to the face of the country, in some parts, quite a wooded aspect, is the *kikar*. It grows quickly and gives a hard, useful wood universally used in agriculture. There are three kinds—the large and commonest *kikar* (*Mimosa Arabica*); another smaller (*Mimosa odoratissima*) with a very sweet-scented flower; and, thirdly, the *kikri* (a male variety of *Mimosa Arabica*) with its upward-growing branches and brush-like appearance. The shade this tree gives is imperfect from its minute and feathery foliage. It is thus less objected to, as detrimental to the growing crops under the influence of its shade only in a small degree. The *ber* (*Zizyphus jujuba*) also flourishes. In point of quality of timber it ranks with the *kikar*, but it is not so extensively grown, being rather a slow grower, and having a dense foliage and perfect shade. There are many varieties. The fruit of one or two kinds is very palatable, and doubtless might be improved by grafting. The leaves of one variety *malah* (*Zizyphus nummularia*) are used as fodder, and the bark of its roots for tanning. The *tut* or mulberry, both white and red, are likewise indigenous and abundant. Mulberry wood is wrought for Persian-wheels, but is considered inferior. The *pipal* (*Ficus religiosa*) grows well if taken care of, but only few are to be found scattered here and there over the district. Muhammadans sometimes use its wood for rafters and doors. Camels browse greedily on its leaves and tender twigs. The *burgat* (*Ficus Indica*) is more frequent, and grows to as large a size perhaps as in most other parts of India. It requires, however, to be carefully protected from frost in the winter during the first four or five years of its growth. Mangoes do not flourish. There appears to be something in the soil unsuitable to them. It can hardly be the climate which renders them so difficult to rear, for while it is almost impossible to do so at the *sudder* station and lower down in the districts, they grow well in some of the undulating and comparatively sterile parts of the district adjoining the Jammu boundary. Across that boundary at the foot of the low hills the tree flourishes and is much grown as a source of profit. In the Bajwat lately transferred to Sialkot, there is one mango tree, which for size and handsome appearance it would be difficult to match in any part of India. At the base its trunk measures 33 feet in circumference, and at a height 6 feet from the ground 27 feet. Its branches project to a distance of 60 feet on either side, and the height of the tree altogether is about 75 feet from the ground. The leafless caper (*Capparis aphylla*) is abundant in the *bar*. It yields a hard wood of which combs are made. It is also used for rafters as white ants do not eat it. The fruit is used for pickle. The ripe fruit is eaten but is very astringent. The *van* is common in the *bar*. Its fruit (*pili*) is eaten by the poorer classes in times of scarcity. The *dhak* (*Butea frondosa*) was common till cultivation encroached on it. Its timber is good for well wheels. Its flowers make a dye, and the leaves make the cups and dishes in which sweetmeat-sellers deliver their sweetmeats. Besides the above-mentioned trees are the *jaman* (*Eugenia jambolana*) and *barnâ* (*Crataeva tapia*) slow growing trees, the *kachnâr* (*Banhinia variegata*) with its handsome flower, and the

land, resembling the phulid in appearance, but generally stunted. *Son* timber is chiefly used for fuel, occasionally it is used for plough shares; the pods called *edje*, which ripen in March and April, are eaten as vegetable. Willows of two kinds, *poddar*, *farid* (*Tamarix Indica*), *sitak* or cotton tree (*Baliosus heptaphyllum*), *amalti* (*Cannabis sativa*), *lauari* (*Cordia myxa*), *loria* large leaved (*Cordia latifolia*), *rola* (*Millettia cordata*), *sabji*, or horse-radish tree (*Hypericum rotundifolium*), *larmi* (*Mimosa pudica*), *karudi* (*Asterolasia curvirostris*), *nari* (*Erythrina crista-galli*) are found in more or less abundance. A few *sun* trees (*Celtis australis*) were planted in the station in 1852 and grow pretty well. Of garden fruit trees, lime of all kinds and orange, citron, pomelo, &c., grow well everywhere. A small kind of apple also flourishes. Quinces are rare, but grow well when taken care of. There appears to be something fatal to peaches in the climate; a blight always seizes the tree and prevents the fruit from ripening. Grapes do well, so do guavas, figs and plantains; loquats fairly; the *ala-kadira* grows well enough, but the fruit does not ripen; the pomegranate flourishes, the fruit ripening best in dry seasons or with late rains.

The plants which are used as vegetable drugs among the people and which abound in the district; also deserve to be mentioned, and are those described by the Deputy Commissioner:—

" *Ajish* (*Currula reflexa*) is a parasite which grows on her trees. It is used in bilious diseases, and is considered a blood purifier.

" *Neelam jodi* (*Micromelus diversus* *var.* *nn*) grows in fields, and is regarded as a purifier of blood. It is especially abundant in the Pabbis.

" *Dabhi* (*Boerhaea erecta*) grows to the height of a foot, and is used externally for ulcers, and as an antiseptic for wounds in cattle.

" *Rishipatra* (a species of *Cocculus laevigatus*) grows to the height of a foot and a half in the rainy season, and is used in venereal affections.

" *Nekli* (*Pterospora amplexicaulis*) grows in the rainy season to the height of a foot. It is a narcotic.

" *Hir* (*Boronia diffusa*) grows in the rainy season, and is considered useful for the eyes.

" *Ghildi* (*Alocasia peduncularis*) is used in the treatment of rheumatism and rheumatism; a pickle is also made from it.

" *Mhang* (*Cannabis sativa*) is principally used as an intoxicating drug.

" *Madje or Ak* (*Calotropis procera*). The cultivating classes eat the leaves when bitten by snakes as an antidote against the poison; and the root and bark are used in the treatment of several diseases. It grows in loose sandy soils.

" *Indayam or tumra* (*Citrullus colocynthis*) grows in the hajr and in the village Manochak and Chikla Tatar. The pulp is used as a purgative, and is also given to horses.

" *Blatura* (*Datura stramonium*) is used in rheumatism.

" *Khakkha* (*Tribulus lanuginosus* and *terrestris*) is used in diseases of the kidneys, suppression of urine, also in cough and diseases of the heart. It grows in maize lands.

" *Raj Hava* or *Percya trachin* (*Addianthus caudatum*) grows in old walls, and wet soils. It is used to cure coughs and fevers. *Pitnu* grows in small ponds in the rainy season. It is considered officinal in diarrhoea.

" *Bhugt* grows in maize lands. The dew which collects at night on the leaves is considered beneficial in skin diseases. *Gorokhptra* grows in the rainy season in maize lands. It is used internally in skin diseases.

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Floa.

" *Saunchal* grows in the rainy season plentifully. It is used as a cure for coughs.

" *Kaknaj (Nicandra Indica)* winter cherry; is used as a medicine for horses, and in gonorrhœa. It grows in the rainy season in lands in the vicinity of village sites.

" *Papra* or *pilpapra* (*Fumaria parviflora*) grows in the rabi crops. It is used to purify the blood.

" *Salhara* grows in rabi and in the rainy season. It is considered useful in several diseases.

" *Phut Kanda (Achyranthes aspera)* grows plentifully in the rainy season in maira lands. It is used in cases of abscess; and its ashes are used in cases of asthma and cough.

" *Kandyari (Solanum Indicum)* grows in the rainy season in maira lands, and is used in skin diseases of children.

" *Nak chhikkan (Myriogynus minuta)* grows in the rabi season. It promotes sneezing and is used in colds.

" *Bahkar* or *Vasa (Adhatoda vasica)* grows in the upper part of the district. It is considered a blood purifier.

" *Iafghol (Plantago isphagula)* grows in the Pabbi and in the bâr in the rainy season. It is used in cases of dysentery. It increases the milk of the sheep and goats which eat it.

" *Bâbând (Matricaria chamomilla)* is grown in gardens. Its oil is used externally in rheumatism.

" *Chitra (Berberis lychnum)* grows in fields with the rabi crops. It is officinal in skin diseases.

" *Kakar Singi (Pistacia integerrima)* grows in dry lands in the hot season. It cures coughs.

" *Haleon (Cheiranthus annuus)* grows in the kharif season. The seeds are used as a tonic.

" *Bâthû (Chenopodium Album)* is eaten, and is used as a laxative in diseases of the spleen and bile, and for worms; and externally in injuries to horses.

" *Sarpankh (Tephrosia purpuera)* grows in the rainy season, in the Phâlia tahsil and at Kiranwâla in the Gujrât tahsil. It is considered to be a purifier of the blood, and to possess properties similar to *Kandyari*.

" *Nilofar (Nymphaea lotus)* grows in ponds in the rainy season. It is considered to possess cooling properties.

" *Dandan (Ricinus communis)* is officinal in cases of rheumatism. It grows in the neighbourhood of Gulyana.

" *Lehli* is used by the villagers as a purgative.

" *Harnola* or *Arind (Ricinus communis)* is a useful plant, from the seeds of which is made castor oil; and the leaves are used in rheumatic pains.

" *Harmal (Peganum harmala)* an abundant plant, is burnt in sick room as an antiseptic and deodoriser, especially when any person is suffering from wounds, ulcers or small-pox."

There are no ferns in the district; even the Pabbi is too dry for them. The only one is the maiden-hair fern, which is found rarely in the broken brick work of old wells, or in other damp recesses.

CHAPTER II.

HISTORY.

Little is known concerning the early history of this district. The town of Gujrát itself is of modern origin, but occupies the site of an ancient city, the foundation of which is traditionally assigned to one Raja Bichan Pál, a Surjbarsi Rajput, of whom nothing more is known. The original name of the city is said to have been Udanagri. This tradition is recorded both by General Cunningham^{*} and by Captain H. Mackenzie, whose Settlement Report is a principal work of reference on all matters connected with the district. General Cunningham further states that the restoration of the old city is "attributed to "Ali Khán, a Gujár, whose name is strangely like that of Alakhána, "the Raja of Gurjara, who was defeated by Sangkara Varman between "A.D. 883 and 901." Captain Mackenzie, on the other hand, records the tradition that the city was rebuilt "in Samvat 175 (A.D. 118) by "Ráni Gujran, wife of Badr Sen, son of Rája Ra-súl of Sialkot." Both accounts ultimately agree in the final restoration of the city in the time of Akbar (see below). The antiquity of the city is probably beyond a doubt, but it is to be noted that Captain Mackenzie heard of no "antique coins having been found in Gujrát itself by which any "trustworthy dates might be fixed."

Other ancient sites mentioned by Captain Mackenzie are those of Helán, 25 miles to the west of Gujrát : Pati Kothi, at the foot of the Pabbi hills ; Islámgarh near Jalálpur, ten miles north-west from Gujrát ; Rasúl, at the western extremity of the Pabbi hills on the bank of the Jehlum ; and Mong, six miles to the north-west of Rasúl. At Helán no coins earlier than the 8th century *Hijri* have been picked up. At Pati Kothi "is a very old ruin on the banks of the Jahu "nála. The natives can give no information on its origin or use. It is of "no great extent, but is reputed to be part of an old—perhaps buried—"city. The bricks are of a large mould, one foot square and three "inches thick, such as are now found in buildings posterior to Muham-madan rule, and very finely burnt. . . . The bricks have often a "mark in them as if described with the finger round the thumb for a "pivot. . . . Islámgarh is a high and imposing mound which must be "of great antiquity. It is said to have been the head-quarters of a "large chaurán of villages belonging to the Varnich Jats. In later "times it was converted into a stronghold."

Rasúl and Mong are also mentioned by General Cunningham. The latter place he identifies with the town of Nikor built by Alexander upon the field of his celebrated encounter with Porus after forcing the passage of the Jehlum. An account of the battle and the reasons assigned by General Cunningham for this identification are given in the Gazetteer of the Jehlum district. At the conclusion of

Chapter II.

History.

Early history : Antiquities.

Mong : Nikor.

* *Anc. Geog.*, I, p. 170.

Chapter II.

History.

Mong : Nikaea.

the passage there extracted, General Cunningham gives the following account of the town of Mong* :—

"The name is usually pronounced *Mong*, or *Mung*, but it is written without the nasal, and is said to have been founded by Rája *Moga* or *Muga*. He is also called Rája *Sankhár*, which I take to mean king of the *Sakas* or *Sacæ*. His brother Ráma founded Rámipur, or Rámñagar, the modern Rasúl, which is six miles to the north-east of Mong and exactly opposite Diláwar.† His sister's son, named Kánkamírath, was Rája of Girják or Jalálpur. The old ruined mound on which Mong is situated is 600 feet long by 400 feet broad and 50 feet high, and is visible for many miles on all sides. It contains 975 houses built of large old bricks; and 5,000 inhabitants, who are chiefly Jats. The old wells are very numerous; their exact number, according to my informant, being 175. I have already stated that I take Mong to be the site of Nikaea, the city which Alexander built on the scene of his battle with Porus. The evidence on this point is, I think, as complete as could be wished; but I have still to explain how the name of Nikaea could have been changed to Mong. The tradition that the town was founded by Rája *Moga* is strongly corroborated by the fact that *Maharaja Moga* is mentioned in Mr. Robert's Taxila inscription. Now, *Moga* is the same name as *Moa*, and the coins of *Moa*, or *Manas* are still found in Mong. But the commonest Greek monogram on these coins forms the letters NIK, which I take to be the abbreviation of *Nikaea*, the place-of-mintage. If this inference be correct, as I believe it is, then *Nikaea* must have been the principal mint-city of the great king *Moga*, and therefore a place of considerable importance. As the town of Mong is traditionally attributed to Rája *Moga* as the founder, we may reasonably conclude that he must have rebuilt or increased the place under the new name of *Moga-grama*, which, in the spoken dialects, would be shortened to *Mogaon* and *Mong*. Coins of all the Indo-Scythian princes are found at *Mong* in considerable numbers, and I see no reason to doubt that the place is as old as the time of Alexander. The copper coins of the nameless Indo-Scythian king are especially found in such numbers at *Mong* that they are now commonly known in the neighbourhood as *Monga sáhia*."

Colonisation of the district.

The period of the colonisation of the district by the Jat and Gújar tribes, who are its principal occupants at the present day, cannot be fixed. Captain Mackenzie, who appears to have instituted a careful examination of the tribal legends as preserved in the songs of the village bards (*mirdsi*), was unable to come to any conclusion upon the subject. He gathered, however, that there was a concurrence of testimony that the colonisation was effected from the east, and that the bulk of the Muhammadans are proselytes of the last 200 or 250 years. Captain Waterfield, who conducted a revision of the Settlement in 1866-68, adds his testimony that the people look back no further in their history than the establishment of the Moghal power in the 16th century.‡ An account of the tribes here alluded to, will be found in a later part of this account.

Traces of settled government in a portion of the district are to be found at a period nearly a century earlier than that indicated by Captain Waterfield. In the reign of Bahlol Lodi (A.D. 1450-88), it

* Ancient Geography, pp. 177-179; Archaeological Survey Reports, II, 1868-7.

† There is a ruined mosque at Rasúl, from which an inscription bearing the date of about 1000 *Hijri* was removed by Mr. E. C. Bayley. It was deposited by him at the Crystal Palace.

‡ This period is known as the *Chugattanela* or "time of the Chugattas," Chugatta being the name of one of the four principal Mughal clans.

Muhammadan period.

appears that a tract of country on the right bank of the Chináb and including part of this district, was separated from the province of Siálkot, and erected into an independent charge under the name of *cilia Bahloipur*.* The ensuing century was an era of great confusion, preceding the consolidation of the Delhi empire under Akbar. In the 32nd or 34th year of his reign,† Akbar is said to have visited this part of the country, and having induced the Gújars of the neighbourhood to restore Gujrát, made it the head-quarters of a considerable district, half of which was occupied by Gújar clans, the other half by Jats. This new district was known as Chakla Gujrát: it was divided into two primary subdivisions—the *parganas* of Gujrát and Herát, the latter being the Jat and the former the Gújar country. There was subsequently a third *pargana* formed, that of Sháhjahánpur. The *parganas* were subdivided into *tappas*, and the *tappas* again into *tops*. The records of this period are still extant, preserved in the families of the hereditary *kanángos*, or record-keepers. From these it appears that Chakla Gujrát comprised 2,592 *mauzas* or villages, computed to contain an area of 1,510,496 *bighas*, and assessed to a maximum revenue of Rs. 16,34,550. This system was continued until the death of Aurangzib in A.D. 1707 plunged the empire into new disorder. The state of the country under the Mughal empire is described by Captain Mackenzie :—

" Little is said or remembered of the administration of the Delhi governors. It would, however, seem to have been generally good. The rights of the agricultural population were respected, taxation limited and upon the whole moderate. Money assessments were sometimes made, though their continuance seems generally to have been of short duration. Petty exactions under a variety of pretexts were numerous; but the system, irregular though it may have been, was perhaps not oppressive. Bad seasons sometimes laid waste the fields, but the people were not driven to desert their homes by active tyranny."

The details of internal administration appear to have been mainly left to local magnates appointed under the name of *chaudhri* for every *top* or group of villages. The *chaudhris* were also responsible for the revenue, receiving, by way of compensation, more favourable terms in the leases of their holdings than were accorded to other members of the community.‡

During the decay of the empire the district suffered much. In 1738 it was ravaged by Nádar Shah and was soon afterwards overrun by the Ghakkars of Rawalpindi under Sultán Mukarrab Khán, who succeeded in establishing himself at Gujrát about the year 1741. From 1748 to 1761 the district was a prey, with little or no respite, to the advancing and retiring armies of Ahmad Shah Duráni, whose route to and from the Panjab lay across it; the government meanwhile being nominally administered by Mukarrab Khán, who had been confirmed in his possessions by the Duráni monarch. The state of the country at this period is illustrated by the saying, still current,—

* Mackenzie. Bahloipur lies near the Chináb, 22 miles from Gujrát, in the north-east corner of this district. See below. The old district of Bahloipur included, with part of this district, portions of Jammu and Siálkot.

† Captain Mackenzie is confused in the matter of this date, stating it differently in three different places. The real date is probably A.H. 986 or 987 (A.D. 1578 or 1688) Captain Waterfield says A.H. 997.

‡ Captain Waterfield.

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Sikh period.

Khádá pítá lah da, rahnda Ahmód Shah da. “ Nothing was left to the people but the food and drink in their mouths ; the rest was Ahmad Shah’s.”

Mukarrab Khán thus ruled Gujrát until 1765, when Sardár Gújar Singh Bhangi crossed the Chináb, advancing at the head of a large force from his possessions in Lahore and Amritsar. Mukarrab Khán gave him battle outside the walls of Gujrát, but was defeated and compelled to retire beyond the Jehlam, this district falling without further struggle into the hands of the conqueror. In 1767, when Ahmad Shah made his last descent upon the Panjáb, Gújar Singh retired, bending before the storm ; but in the following year again marched northwards, and, having recovered his former conquests with but little trouble, laid siege to the famous fort of Rohtás in Jehlam. On this occasion he was allied with Sardár Charat Singh Sukarchakia, grandfather of Ranjít Singh, with whom he now divided the upper Panjáb. The greater part of this district, together with the town and fort of Gujrát, fell to the share of Gújar Singh. As soon, however, as his affairs in the north were definitively arranged, Gújar Singh, who was intimately mixed up in the intrigues for power which centred at this period upon Amritsar and Lahore, divided his territories between his two eldest sons, Sukha Singh and Sáhib Singh, the latter being installed at Gujrát. The brothers, however, soon quarrelled ; and in an action which took place between them Sukha Singh was killed. Hereupon Gújar Singh marched northwards to punish Sáhib Singh. The latter at first made preparations for resistance ; but a reconciliation being effected, he was permitted to retain Gujrát. A short time later he again incurred his father’s anger by disregarding his instructions in giving up to his brother-in-law, Mahán Singh Sukarchakia, one of the leaders of the Chatta tribe of Gujranwálá, who had sought a refuge with him. Gújar Singh was deeply indignant at this act of disobedience, and is said to have cursed his son, praying that, as he had insulted and dishonoured his father, so his son might insult and dishonour him.* The old *sardár* then retired to Lahore, where, his son’s conduct preying on his mind, he fell ill, and died in 1788, leaving his estates to his youngest son, Fatah Singh.

Sáhib Singh, however, his father’s wishes notwithstanding, obtained possession of the whole territory which had belonged to him. Fatah Singh took refuge with Mahán Singh, who espoused his cause, and hostilities ensued, in the course of which Sáhib Singh was at one time closely shut up in the fortress of Sodra. Obtaining assistance, however, from Karam Singh Dulu, he succeeded at length in beating off the attacks of Mahán Singh who shortly afterwards died, leaving the quarrel as a legacy to his son, the famous Ranjít Singh (A.D. 1791). Sáhib Singh was now unmolested at Gujrát, which he continued to make his head-quarters until 1797, when he retired to the hills before the advancing army of Shah Zamán. Emerging immediately the young king’s back was turned, Sáhib Singh again occupied Gujrát, and, in alliance with the chiefs of Attári and Wazirabad, defeated the Lieutenant placed by Shah Zamán in charge of Pind Dádan Khán.

At this period Ranjít Singh was rapidly consolidating his power, and finding occasion in the wrongs of Fatah Singh, marched against

* Griffin.

Gujrát. A desultory warfare of some months duration ensued, but was brought to an end by a reconciliation, effected between the brothers, after which Sáhib Singh again enjoyed a period of peace and quiet. He was now, however, beginning to lose the energy which had hitherto distinguished him, and is said to have given himself wholly up to drunkenness and debauchery, in which state he appears to have unresistingly accepted a position of subordination to his quondam rival. In 1806 he accompanied Ranjit Singh upon his Patiála campaign, and when, four years later, the Sikh monarch at length resolved upon his deposition, he withdrew without a struggle to the hills before the force sent to occupy his territories. This occurred in A.D. 1810. A few months later, at the intercession of his mother, Mai Lachhmi, Ranjit Singh conferred upon him in *jágir* the Bajwat territory, now belonging to Siálkot, where he resided till his death, which took place in 1814. The names of the Sardárs Gujár Singh and Sáhib Singh are often in the mouths of the people of this district, who look back to their rule without the smallest bitterness. They seem, indeed, to have followed an enlightened and liberal policy, sparing no effort to induce the people, harried by twenty years of constant spoliation, to settle down once more to peaceful occupations. The régime introduced after the annexation effected by Ranjit Singh in 1810, though more rigorous than its predecessor, appears still to have been more tender in its consideration of the rights of the people than was the case in other parts of the Sikh dominion.

The district was formed into *talukas*, of which the largest was that which had its head-quarters at Gujrát. This, according to statements prepared by Captain Mackenzie, contained 581 villages out of the 1,339 which composed the district at the time of his Settlement. The remaining *talukas* were those of Kádirabad, Phália, Dinga, Kunja Wazirabad, Kathala, and Khari Kariáli. The Gujrát, Khari Kariáli and Kádirabad *talukas* were retained under direct management (*kholás*) while the remainder of the district was, with few exceptions, either farmed to contractors for the revenue, or granted in *jágir* on condition of military service. The *talukas* were further subdivided into *zails*, of which the following list is taken from the Settlement Reports of the district :—

Detail of *zails* under Sikh rule.

Name of <i>taluka</i> .	No. of <i>zail</i> .	Name of <i>zail</i> .	Name of <i>taluka</i> .	No. of <i>zail</i> .	Name of <i>zail</i> .
Kádirabad	1	Kádirabad.	Gujrat	24	Bhago.
	2	Muss.		25	Gullana.
	3	Guri.		26	Khawaspur.
	4	Heian.		27	Daulatnagar.
	5	Phália.		28	Bhumbar.
Phália	6	Joháian.		29	Kota Kekráll.
	7	Pálmiranwali.		30	Barnpla.
Dinga	8	Wussohawa.		31	Ghechi Chuhan.
	9	Dinga.		32	Hundi.
	10	Chacryan.		33	Nanowal.
Kunja	11	Kauñanwala.		34	Mari.
	12	Májra.		35	Thatta Muss.
	13	Kudulahpur.		36	Shahbúspur.
	14	Kunjá.		37	Ramji.
Wazirabad	15	Machewal.		38	Pindi Manl.
	16	Sáhdíwal.		39	Bhagowal.
	17	Kathala.		40	Lakhanwal.
Kathala	18	Khohar.		41	Jelálpur.
	19	Khari Kariáli.		42	Dhul.
Khari Kariáli	20	Gangwali.		43	Suk.
	21	Kharanwala.		44	Shekhpur.
	22	Dhurya.		45	Chakri.
Gujrat	23	Mohri.		46	Kasbi Gujrat.

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The limits of these *zails* were not at first mapped out with any accuracy. The first governors of Gujrát under Ranjít Singh were Khalifa Núr-ud-din and Fakír Aziz-ud-dín, whose system is thus described by Captain Mackenzie : "Wherever they found powerful or influential heads of clans, they propitiated them by the bestowal of *ináms* and by maintaining their influence. These men soon assumed the position of half government officials, half clan representatives. They attended *darbár* (the court of the royal agents); they were consulted on all points affecting the administration of the revenue in their respective tracts. These tracts soon became exactly defined and denominated *zails*, and within their limits the *chaudhrís*, now termed *zaildárs*, were employed as fiscal agents or assistants, go-betweens to the Government and the agricultural community. Sometimes they would even be given a contract for the revenue of their respective *zails*."

In the collections made from the cultivators, whether in the portions of the district retained by the State (*khálsa*) or in the remainder of the district, the general rule followed was that of division of the crops (*batai*), the share taken by the State, by the farmer or the *jágirdár*, being calculated at one-half. If the crops were not actually divided, the revenue would be taken by the system of appraisement known as *kankit*, the State share being still one-half. In some few cases, a money assessment appears to have been made in the form of an acreage rate, or a rate upon ploughs, but arrangements of this kind were exceptional and rarely lasted for long. In poorer villages one-third only of the produce would be assumed as the State share; but even here, generally speaking, the full half-share would be made up by a larger number of extra charges. Such was the general rule; but in the upland tracts of the *bár*, and in other parts where the expense of reclamation was for any reason more than ordinarily heavy, the Government demand was in some cases pitched so low as one-fourth. The greater number of the agents who afterwards held the administration of Gujrát under the Sikhs, were men of no note. To this, however, there is one exception in the case of Rája Guláb Singh, afterwards ruler of Kashmir, who was contractor for the revenue of the whole upper portion of the Chaj Doáb from 1834 to 1846. His administration is favourably remembered by the people; and Captain Mackenzie speaks highly of the success of his efforts to promote the spread of cultivation.

Annexation : battles of Gujrát and Cheliánwala.

The district first came under the supervision of British officers in 1846, when Lieutenant Lake effected a settlement of the land revenue under the orders of the provisional Government established at Lahore. On the outbreak of the second Sikh war Gujrát was for some time in the hands of the insurgent Sikhs; and it was within the borders of this district that the final struggles—the battles of Cheliánwala and Gujrát—took place. The district then, with the remainder of the Panjab, passed under British rule.

The operations so far as they concern the Gujrát district are thus described by Captain Mackenzie :—

"Advancing from Lahore the British army, in 1848, first met the Sikhs at Rámungar, whether they advanced from their entrenchments at or near Jukalian on the right bank of the Chindáb, to meet us. Threatened on their left flank, they speedily retired, fighting as they went the battle

of Sadullapur. The bulk of the British army then advanced to Helán; the Commander-in-chief with head quarters crossing the Chináb encamped at Jukalian; after a month's halt, a junction took place at Lassuri. The Sikhs were entrenched on the southern spur of the Pabbi hills, their left on Rusul. The following day Lord Gough advanced to Dingah, the *Khalsa* descended into the plains, and the opposing armies met in the jungles of Cheliánwála. Another month's halt and the Sikhs vanished from the opposite crest of the hill, re appearing at Gujrát. Striking our camp we again marched to Lassuri, then to Kunjal, then to Shádhwála; and the next day, leaving their tents standing round the city wall, as if certain of victory and unappalled at the vast array (extending from Dhurki to Adowal) opposed to and about to overwhelm them, the Sikhs after many fruitless attempts to bear up against our artillery and a sharp struggle in the village of Kulra, lost the battle of Gujrát and with it the kingdom they had won and consolidated 85 years before. Ten days later they were passing harmless and dejected through the Camp at Kathána on their way to their homes; taunted by the very men against whom, in 1857, they were destined to be raised up and led to victory in so wonderful a manner, through the walls of Delhi. The graves of those who fell at Cheliánwála were, in 1851, enclosed by a substantial masonry wall, and a handsome stone obelisk standing in the centre marks the spot which was that of the field hospital during the action, and immediately in the year of the field of battle. The graves of those who fell at Gujrát are similarly enclosed and preserved."

Cheliánwála is now known by the people of the neighbourhood as Katalghar or the "house of slaughter."

The following account of the events of 1857 is taken from the Panjab Mutiny Report:—"The danger here was, comparatively speaking, a transient one. The chief fear was from the wing of the 85th Native Infantry, which was known to be mutinous to the core. On the 17th June they were ordered out of the station and directed to join the head-quarters of their regiment at Siálkot. They spent the first night of their march in abusing each other for not having resisted the ejection. The regiment afterwards joined General Nicholson's movable column, and was disarmed by him at Phillour on the 25th July. When the Jhelum mutineers broke away, a small party of them reached an island in the Jhelum, and were destroyed by a party under Captain Elliot, Officiating Deputy Commissioner. Captain Elliot was accompanied by Mr. Teasdale, a clerk in the district office, who behaved with distinguished gallantry. All threatened sedition in this district was, throughout the whole of the period under review, vigorously put down by Captain Mackenzie, the officiating Deputy Commissioner, who took Captain Elliot's place when the latter was appointed to the Siálkot district."

Four great famines lie in the recollections of the people. From the autumn 1839 (*Sambat*) to the spring of 1842 no crops were saved owing to the want of rain during five harvests; people were compelled to support life by eating the bark and leaves of trees, and the price of grain reached seven *propis*, or $1\frac{1}{2}$ *topa*, or about 3½ seers for the rupee; hence this famine was called the seven *propis* or *chakiyah* from the year 1840, when it was at its height. So many died that bodies were thrown into the wells unburied; mothers threw their children into the rivers, and even cannibalism is said to have been resorted to. People fled towards Kashmir and Peshawar,

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The mutiny.

Famines. *Sat propiya* or *San chalis*, A.D. 1783.

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Famine. "Sat paro-piya" or San Chalis, A.D. 1783.

and only those remained who had cows or buffaloes, sheep or goats. These latter are supposed by a special interposition of Providence, and notwithstanding deficiency of forage, to have given three and four times the usual quantity of milk. Stories are still told of the extraordinary friendships which grew up among the survivors of this famine, who clung together, sharing with each other everything available as food. In the autumn of 1842 great rain fell, and *bajra* and *srānk* are said to have come up spontaneously. The refugees returned, and helped to prepare the ground for seed by hand labour. This famine was followed by great mortality from fever and ague, and a large proportion of those who had escaped starvation fell victims to disease. This famine is also called "The Great Famine."

The *Pidwala* famine, A.D. 1815.

The second famine occurred in the spring of *Sambat* 1869; and lasted two years until the end of *Sambat* 1870. The country had, however, somewhat recovered from "The Great Famine," and wells had been repaired, and the distress was not so great. The people from the rain tracts crowded into those protected by wells, and sought refuge among their connections and relatives. People removed temporarily to Kashmīr, Gujrānwāla, and Siālkot. Grain reached four *topás* per rupee, or 8 *sérē*. It is therefore called the *Pairala*; $\frac{1}{4}$ *topás* = 1 *pui*.

The *Markaneda* famine, A.D. 1831.

The third famine took place in the autumn of *Sumbat* 1888, A.D. 1831, and lasted during three harvests, to the autumn of 1889. No very great distress was felt, and people attribute their safety to the wells. Grain never was dearer than 6 *topás*, or 12 *sérē*. There was no exodus from the district, only into the well tracts from those dependent on rain. But this famine raged in Kashmīr, and a great influx of people was the result, most of them only to die; many came to sell their children, who are still to be found in the houses of the *kanjris*. Before the ripening of the spring crop of *Sambat* 1890, a plant called *markan* came up in great quantities; cattle lived on it, and the people themselves mixed it with their grain. The famine is still called the *Markaneda Kdl*.

The *Sattarharnia* famine, A.D. 1803.

The fourth famine was in *Sambat* 1917. Grain reached 6 or 7 *topás*, 12 or 14 *sérē*, per rupee, and this lasted one year; there was some exodus, but assistance was given the people by employment upon public works.

Constitution of district and subsequent changes.

The whole country of the Chaj Doáb, from the Jammu border to the junction of the Chináb and Jehlām, formed in the first instance a single district, to which Mr. E. C. Bayley was appointed Deputy Commissioner. In June of the year of annexation, however, this enormous charge was broken up, and the southern portion of the Doáb (the *kardaris* of Miáni, Sáhiwál and half Kádirabad) were formed into a separate district having its head-quarters at Shahpur. In 1851 eight villages were transferred from Shahpur to Gujrát; and in 1855 further changes took place, 28 villages being made over to Shahpur from the portion of the old Kádirabad *iláka* still attached to this district, and 41 villages received in exchange from the Miáni *iláka* of Shahpur. Finally, in 1857, the Bajwat country, lying between the Tavi and the Chináb, was made over to the district of Siālkot, by which transfer the Gujrát district assumed its present dimensions.* The present *tahsil* boundaries were fixed in 1856

* A list of the villages transferred will be found in pages 39-41 of Captain Mackenzie's report.

During the first few months of British rule the head-quarters of *tahells* were at Gujrát, Kunja and Kádirabad; but in June 1849 the two latter stations were abandoned in favour of Kharián and Phália. The *tahsils* then formed were arranged to correspond with the Sikh *sails* described in a previous paragraph; but in 1856 a very general change took place. The *tahell* stations remained the same; but the boundaries were altered, regard being no longer paid to the old boundaries of *sails*, which have consequently fallen into oblivion.*

The following officers have from time to time held the post of Deputy Commissioner in this district :-

Deputy Commissioners, 1849 to 1884.

NAME.	TERM OF OFFICE.			
	From		To	
E. C. Bayley, Esq., ...	31st March	1849	... 30th October	1849.
Major J. Clark, 2nd Deputy Commr. ...	7th February	1849	... 20th February	1850.
W. J. Carnac, Esq., ...	1st January	1850	... 10th August	1850.
Captain F. E. Veyle ...	13th December	1850	... 31st December	1850.
B. Sapte, Esq., ...	1st January	1851	... 25th February	1851.
F. Thomson, Esq. ...	11th August	1850	... 12th December	1850.
R. Temple, Esq., ...	28th March	1851	... 31st December	1851.
W. A. Forbes, Esq., ...	1st January	1852	... 31st December	1852.
Captain W. R. Elliot ...	12th October	1853	... 31st December	1853.
Capt. Hector Mackenzie ...	1st January	1854	... 31st January	1854.
Captain R. Adams ...	1st September	1853	... 11th October	1853.
B. Hardinge, Esq., ...	1st February	1854	... 8th March	1854.
Captain Paske ...	9th March	1854	... 26th July	1854.
Major H. Dwyer ...	27th July	1854	... 10th February	1856.
Captain Waterfield ...	13th May	1856	... 8th May	1857.
Major Paske ...	1st June	1857	... 12th July	1857.
Major J. B. Smyly ...	11th February	1856	... 12th May	1856.
Captain Harrington ...	9th May	1857	... 31st May	1857.
Major Smyly ...	13th July	1857	... 31st December	
Captain Harrington ...	19th February	1859	... 31st March	1859.
Mr. Bulman ...	1st April	1859	... 31st December	1860.
Mr. Perkins ...	1st November	1860	... 31st January	1864.
Mr. Steedman ...	1st July	1864	... 31st December	1865.
Colonel Parsons ...	1st July	1865	... 30th September	1865.
T. O. Wilkinson, Esq., ...	1st January	1866	... 30th April	1867.
Captain Harrington ...	1st May	1867	... 10th April	1870.
Major Smyly ...	11th April	1870	... 20th November	1870.
Captain Harrington ...	21st November	1870	... 2nd February	1871.
Captain Harrington ...	3rd February	1871	... 9th August	1871.
Mr. Bulman ...	10th August	1871	... 6th November	1871.
Mr. Perkins ...	7th November	1871	... 10th April	1874.
Colonel Parsons ...	11th April	1874	... 6th May	1874.
C. R. Hawkins, Esq., ...	7th May	1874	... 9th August	1877.
T. O. Wilkinson, Esq., ...	7th August	1877	... 5th November	1877.
Colonel Parsons ...	6th November	1877	... 20th November	1878.
C. R. Hawkins, Esq., ...	21st November	1878	... 17th December	1878.
Major Harrington ...	18th December	1878	... 1st August	1879.
Lieut.-Col. Harrington ...	2nd August	1879	... 2nd November	1879.
C. P. Bird, Esq., ...	3rd November	1879	... 2nd June	1883.
Lieut.-Col. Harrington ...	3rd June	1883	... 2nd September	1883.
G. L. Smith, Esq., ...	3rd September	1883	... 12th September	1883.
M. Macauliffe, Esq., ...	15th September	1883	... 16th November	1883.
	17th November	1883	... Still in charge.	

* A very elaborate comparison of the English with the Sikh divisions will be found at pages 18 to 21 and 40 of Captain Mackenzie's Report.

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Constitution of district and subsequent changes.

List of district officers.

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**Development since
annexation.**

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The irrigated area increased from 138,707 acres in 1853 to 165,890 in 1866, and to 234,560 in 1873, and is now (in 1884) 264,050. The total cultivated acreage was 481,081 in 1853, 586,414 in 1866, 746,880 in 1873, and is now 774,944. The revenue of the district at various periods is shown below:—

Revenue, 1851-52; 1861-62; 1871-72; 1881-82.

Year.	LAND REVENUE.		OTHER REVENUE.				
	Proper.	Fluctuating.	Excise.		Assessed Taxes.	Stamps.	Miscellaneous.
			Spirits.	Drugs.			
1849	Rs. 4,50,292	Rs. ..	Rs. 3,005	Rs. 875	Rs. ..	Rs. 1,719	Rs. 8,204
1851-52	Rs. 5,72,281	Rs. 2,775	Rs. 2,612	Rs. 1,020	Rs. ..	Rs. 6,234	Rs. 80,410
1861-62	Rs. 5,22,148	Rs. 3,610	Rs. 3,744	Rs. 1,003	Rs. ..	Rs. 20,606	Rs. ..
1871-72	Rs. 5,58,090	Rs. 3,817	Rs. 8,924	Rs. 4,830	Rs. 10,371	Rs. 46,281	Rs. ..
1881-82	Rs. 6,85,630	Rs. 6,226	Rs. 9,675	Rs. 4,311	Rs. 10,765	Rs. 52,863	Rs. ..

**The Chib border
under Native rule.**

But a far more striking example of the effect of British administration than any figures can afford is given by the following description of the state of the Jammu border, and the behaviour of the Chib villages who held it, which was written by Captain Mackenzie so late as 1859. The extract is long; but the state of affairs which it describes as existing only 24 years ago is worthy of record.

"The *chanki* at Assar was located to try and check in some measure the raids of the Deva and Battala Chibs, as also the less formidable Chib community of Kuddala. These bands of marauders deserve separate notice. From time immemorial they have been the terror of the peaceably disposed inhabitants of the plains. They inhabit a cluster of large villages situated on the crest of the first low hills to the north of the district, about five miles from the Jammu territory. One of the cluster is the village of Deva. It is the furthest east; the others four or five in number, studded over the face of the hill for a space of five miles, compose the village of Battala. The inhabitants are Hindu Chibs, numbering perhaps 5,000 souls. Safe in the strength of their position, they have ever levied black mail on the inhabitants of the plain below them, varying the practice by an occasional raid upon some devoted village which was forthwith plundered of all it contained. The towns, even of Jalalpur and Gujrat, were not safe. Little resistance was ever made by the victims. Only one village, Dilawarpur, opposed them. It is the head-quarters of *zail* Handu, the *Chaudri* of which, Mahomed Yár, was with his followers at constant war with them. His prowess is sung by the bard of the clan. He was, however, but poorly

supported by the Government, and the efforts to curb their malpractices met with but desultory success, and were chiefly carried on by sudden onslaughts upon the defenceless and unguarded of either clan, rather than by any well-conceived measure of suppression. It was war to the knife of a guerilla nature, and the results were shown in heads and scalps rather than in pacification and tranquillity. The *chandri* killed Chibs sufficient to make a *chabutra* (terrace) for the village rest-house of their heads, and for every new batch of heads a bit was added to the *chabutra*. It is the Sir Kathulla of the present day. But the *chandri* died and defence continued on either side, the Chibs having generally the advantage. Twice did Maharajah Ranjit Singh attempt to curb them by burning their village and imposing fines—all to no purpose. With abundance of wood and stone at their doors, and all the advantages of a strong position with a submissive prey, it was not in the nature of things that a native Government should stay their malpractices or reform their ways.

" British administration had not long obtained ere these lawless tribes essayed to try its strength. On the very night of the battle of Gujrat a dacoity was committed in the town of Jalkipur. This was followed up by constant minor forays during the first few months of our rule, just within the boundary, and in July 1849 the Kuddala people fell upon the village of Assar. Strong and prompt measures, however, curbed them, and no great act of violence was committed by them until 1857, when, conceiving the withdrawal of troops for the siege of Delhi to be their opportunity, the Chibs of Deva, on the 9th August 1858, made a descent upon the village of Dakhna and gutted it of everything it contained. They brought camels and all the necessary apparatus for carrying off the booty, and in the course of operations wounded severely 11 men and three women. So weak were the measures taken by the Jammu authorities to bring the criminals to justice and prevent the recurrence of such an outrage, that a chain of posts, comprising in all 60 foot-men and 30 horse, had to be stationed along the boundary for a period of six months. At length however in January 1858 the Maharajah sent a force to the spot and burnt the village of Deva, prohibiting at the same time its reconstruction upon the hill side. The air of the plain below is supposed to conduce to perfect sobriety. It remains to be seen whether such is the effect, and whether the unwilling and insufficient steps adopted after long delay by the Jammu Government are such as to restrain those hereditary bandits from future depredations.

" Black mail is the object of this tribe. From long exercise of their lawless strength, they have acquired, as they conceive, a prescriptive right to certain payments from all the communities within a convenient circle. Were the tract adjoining the boundary and including Deva and Battala to become British territory, I think that in settling it it would be found necessary to admit the right of the Chibs to the perquisites they have so long enjoyed from some at least of the villages inhabited by Jats beneath them. At present this right is fully admitted by some of those village proprietors, and I think it probable that had some of our border villages been included in the Jammu territory when the boundary was fixed, those villages would now be found making admissions of somewhat similar character. It is, however, I believe only a right of might, and seems to diminish in strength with remoteness of locality. Thus at the foot of the hill fructuaries called it *mâlikî*; further away in our territory it is styled *mangî*. The Chibs never claimed any such rights in the courts of this district; and even if they had, it is probable that, although as I have said, we might be unable to refuse to acknowledge those rights where they came under the denomination of *mâlikî*, yet we should have been fully justified

Chapter II.

History.

The Chib border under Native rule.

Their depredations during British rule.

Chib black mail.

Chapter II.**History.****Chib black mail.**

in declining to award them as *mangni*. It is not therefore to be inferred from what I have said that the Chibs are in any way justified in their lawless proceedings by having been deprived of any rights, privileges or properties by the British Government. The tribe will be a source of considerable apprehension to the people on the boundary for some time to come. Payments are even now *sub rosa* made of *mangni* by border villages to secure immunity against outrage. Strong repressive measures are always necessary on the part of the Jammu Government, and should be strenuously insisted upon. Severer treatment than I fear that Government is inclined to employ, is sometimes required."

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Table No. V gives separate statistics for each *tahsil* and for Chapter III, A., the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages	Persons	...	...	93.85	Statistical.
	Males	...	...	93.97	
	Females	...	...	93.72	
Average rural population per village	...	...	...	486	
Average total population per village and town	...	...	...	517	
Number of villages per 100 square miles	...	...	...	68	
Average distance from village to village, in miles	...	...	...	1.30	
Density of population per square mile of	Total area	{	Total population	349	
	Cultivated area	{	Rural population	328	
	Culturable area	{	Total population	597	
		{	Rural population	560	
Number of resident families per occupied house	Villages	...	...	1.83	
	Towns	...	...	1.42	
Number of persons per occupied house	Villages	...	...	8.53	
	Towns	...	...	5.79	
Number of persons per resident family	Villages	...	...	4.60	
	Towns	...	...	4.09	

The following extract from Captain Mackenzie's report seems to point to a very different distribution by villages having existed in old times to that which now obtains:—

"There is no doubt that during Mahomedan times a much more minute separation of properties obtained than at present, or at any time subsequent to that epoch. *Chakla Gujrát* of the imperial times formed only a part of the present district, but it contained 2,295 villages, 1,538 principal and 757 subordinate. The exact state of things, as they existed in those times, is, of course, not precisely ascertainable. It is possible that in many cases as the properties were distinct, so were the village sites. Many deserted mounds are scattered over the face of the country, but on the other hand many sites of existing villages are comparatively new. The probability, however, is that in the times which Ahmed Shah Duráni made so troublous, a much greater concentration of the village communities took place than had existed before. The inhabitants of distinct hamlets collected together the better to resist the common enemy; and in the depression which followed almost all previous distinctions were lost sight of. In the course of time concentration of dwellings became a custom, and the Sikh system of government which supervened did not tend to dissolve the new bond of union. Boundaries were forgotten, occupancies had become promiscuous. The combined sections of the community were from the first nearly connected by the tie of clan and possibly relationship. Pedigrees were but half remembered, nothing remained but a tradition that the village was composed of two or more families, to each of whom, in former times, belonged a separate estate."

Chapter III, A.

Statistical.

Migration and birth-place of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsils*. Further details will be found in Table No. XI and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

Proportion per mille of total population.		
	Gain.	Loss.
Persons		
Males	61	68
Females	50	72
	52	63

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 41,518, of whom 18,006 are males and 23,512 females. The number of people born in the district and living in other parts of the Punjab is 46,739, of whom 25,898 are males and 20,741 females. The figures below show the general distribution of the population by birth-place:—

Born in	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	Rural Population.			Urban Population			Total Population		
	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons
The District	954	934	911	891	875	859	911	928	940
The Province	953	931	901	947	939	928	945	973	981
India	1,000	1,000	1,000	993	999	999	1,000	1,000	1,000
Asia	1,000	1,000	1,000	979	1,000	1,000	1,000	1,000	1,000

The following remarks on the migration to and from Gujarat are taken from the Census Report:—

"Here again the pressure of population is very great, and Gujarat gives to every district in the list, even to Amritsar and to Sialkot, where the pressure is still greater; but all the other neighbouring districts are very scantily peopled, and the surplus population of Gujarat flows into them readily; and if it were not for the large influx of people driven by famine from Kashmir, emigration would exceed immigration by 52 per cent. A great deal of such immigration as there is, is of the reciprocal type, but the emigration is almost entirely permanent."

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868 and 1881. The first of these was:—

	Census.	Persons.	Males.	Females.	Density per square mile
Actuals ... {	1855	..	517,626	279,537	238,089
	1868	..	616,509	332,009	284,500
	1881	..	689,115	362,162	326,953
Percentages... {	1868 on 1855	119·1	118·8	119·5	120
	1881 on 1868	111·8	109·1	114·9	108

Unfortunately the boundaries of the district have changed so greatly since the Census of 1855 that it is difficult to compare the figures; but it would appear that the total number of souls (no details

Increase and decrease of population.

of sexes are available) included in the district as it now stands according to the enumeration of 1855 was only 500,167; and if so, the increase between that enumeration and the one of 1868 was 29 per cent., or more than double that which took place in the corresponding interval between the enumerations of 1868 and 1881. The remarks already made upon the subject of emigration sufficiently explain this fact. Population has increased too fast for the means of subsistence, and the people have been compelled to leave their homes. It will be seen that the annual increase of population per 10,000 since 1868 has

Year.	Persons	Males	Females
1868	500,167	250,083	250,084
1869	523,250	261,625	261,625
1870	546,333	273,167	273,166
1871	569,416	284,709	284,707
1872	592,499	296,251	296,248
1873	615,582	307,793	307,789
1874	638,665	319,335	319,330
1875	661,748	330,877	330,871
1876	684,831	342,319	342,312
1877	707,914	353,851	353,847
1878	731,000	365,393	365,397
1879	754,083	376,935	376,948
1880	777,166	388,477	388,489
1881	800,249	400,019	400,030

Chapter III, A.

Statistical.

Increase and
decrease of popula-
tion.

been 67 for males, 108 for females, and 86 for persons, at which rate the male population would be doubled in 103·7 years, the female in 61·8 years, and the total population in 80·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds, as shown in the margin.

But it is improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 51·00 in 1855, 53·85 in 1868, and 52·55 in 1881. And while it is not likely that emigration from the district will decrease, it is improbable that the exceptional addition to the population caused by the recent famine in Kutchir will recur. The urban population has not kept pace with the rural population, the numbers living in 1881 for every 100 living in 1868 being 97 for urban and 112 for total population. This is probably due to the effect of the improvement of communications in drawing away the mercantile classes from the smaller cities to the great

Tahsil.	Population per mil.			Percentage of persons to males.
	1868	1878	1881	
Total	500,167	523,250	546,333	108
Kutchir	250,083	261,625	273,166	109
Rural	250,084	261,625	273,167	110
Towns	0	11,625	13,167	111
Total	500,167	523,250	546,333	112

The figures given with regard to the increase of population for the various tahsils of the district are taken from the Census Report for 1881, and see the last Census Schedule.

centres of commerce. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population for the various tahsils is shown in the margin.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mil., calculated on the population of 1868, were as shown in the margin.

	1877	1878
Males	22	21
Females	31	32
Persons	33	32

Births and deaths

Chapter III, A. The figures below show the annual death-rates per mille since 1868, calculated on the population of that year:—

Statistical.

Births and deaths.

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males .	15	19	23	17	16	19	12	19	22	16	20	21	21	21	21
Females .	13	16	21	14	11	16	11	17	23	17	20	20	21	19	19
Persons .	14	16	22	15	16	18	12	18	22	16	19	21	20	20	20

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The following figures, show the distribution by age of every 10,000 of the population according to the Census figures:—

	0—1	1—2	2—3	3—4	4—5	0—5
Persons .	360	210	250	262	329	1,410
Males .	353	204	212	275	327	1,406
Females .	355	217	261	280	332	1,484
	5—10	10—15	15—20	20—25	25—30	30—35
Persons .	1,527	1,161	803	721	782	703
Males .	1,555	1,233	803	688	748	771
Females .	1,493	1,037	802	739	810	817
	35—40	40—45	45—50	50—55	55—60	over 60
Persons .	518	610	357	470	169	651
Males .	490	586	353	498	167	659
Females .	538	634	357	451	148	609

Population	Villages	Towns.	Total.
All religions {	1854	.	5,400
	1869	.	5,383
	1881	5,272	5,253
Hindus ..	1851	5,154	5,133
Sikhs ..	1851	5,621	5,558
Muslims ..	1851	5,244	5,238

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Year of life.	All religions.	Hindus.	Muslims.
0-1	961	681	975
1-2	956	1,047	919
2-3	972	970	933
3-4	949	—	—
4-5	921	—	—

shows the actual number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion.

Infirmity.	Males.	Females.
Insane	6	4
Blind	47	61
Deaf and Dumb	16	9
Leprous	9	3

The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm. The general health of the district has already been noticed at page 6.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, LX, and XI of the Census Report for 1881:—

Chapter III, A.
Statistical.
Age, sex, and civil
condition.

Infirmities.

European and
Eurasian popula-
tion.

Details.		Male.	Female.	Persons.
Race of Christian pop- ulation.	Europeans and Americans	191	17	208
	Eurasians	16	12	28
	Native Christians	12	7	19
Total Christians		219	36	255
Birth-place Language.	English	216	31	247
	Other European languages	...	...	...
Total European languages		216	31	247
Birth-place	British Isles	171	6	177
	Other European countries	...	...	...
Total European countries		171	6	177

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The distribution of European and Eurasian Christians by talukas is shown in Table No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Chapter III, B.

Social and Religious Life.

Domestic occurrences affect the people.

Betrothal.

Births, marriages and deaths, and the ceremonics which belong to these domestic occurrences, affect in a very important degree the welfare and comforts of entire families, and deserve much notice. They are the events which draw most heavily on the pockets of rich and poor; for which they must borrow, if they have not the ready cash. They throw into debt the young man starting in life and the old who are finishing. The manner of following the prescribed observances and the expenditure thus incurred, fix the local status of the house in village society.

Among Jâts marriages are generally brought about through the village barber, *hajjâm*, or the bard, *mârdst*, or by Brâhmans, who are appointed agents, and are called *lâgî*. The father of the girl sends one of these to find a match for her, and, having found one, to ascertain further the age of the boy, his personal attractions and defects also; to make sure of the character, means and respectability of the family. When the *lâgî* has found a bridegroom to his satisfaction, he informs his employer; no expense attends this. Having heard the first tidings, the girl's father sends forth again one or two *lâgîs*, duly commissioned, to the father of the boy. By them are sent presents; these consist, among the poorest class, of eleven dried dates, *chûâruh*, Re. 1 cash, and Re. 1 worth of sugar, *shakkar*. The middle classes, such as *lambaridârs* and other well-to-do people, send 11 dried dates, Rs. 5 cash, $2\frac{1}{4}$ sârs sugar, *mîsrî*. The better classes, such as *zaildârs*, send 21 dried dates, five sârs of sugar, *mîsrî*, cash Rs. 21. The messenger departing finds out the houses of the retainers of the father of the boy, the bard or barber, or Brâhman, and informs him that the *nâtah*, betrothal party, has come from such a place. This reaches the ears of the father of the boy, who takes counsel with his relatives; and, if he accepts, feeds the messenger, who gets *khichri*, rice and *dal* cooked together. In the morning, having called together the relatives, the girl's messenger puts one date into the mouth of the boy, and presents him with the rest and the money, &c. The father of the boy has then to distribute among his brethren Rs. 5, 10, 15 worth of sugar, *shakkar*, according to his means, giving to each house half a sâr or one sâr. This custom is called *bhâj*. The *lâgî* gets some parting present, As. 8, or Re. 1 or 3. He must also give his own *lâgîs* something; to the barber, bard and Brâhman eight annas each; to the waterman, *jîwar*, washerman and potter four annas each. The middle class give double this. The upper class give double what the middle class give. The wives of the bards and the girls of the family collect and serenade the boy; the former receive a sâr of grain each. This is called *re*.

The day is fixed.

The day has then to be fixed; this is effected through the *lâgîs*; generally no present is sent to the boy's father; one of the middle class may send one piece of *chuni*, cloth worn by women, and a piece of *châpe* worn by women, a red *lungî* or turban, to the father of the boy. The upper classes send ornaments: the *dur* or earring, *kârhîs*, bracelet, *has*, a silver collar, *chûra*, called in this country *bâli*, or light bracelet worn by women; five *trewar* or suit of cloths of three pieces each; a horse. The middle classes call this *blocha*, the upper class *tikâ*, and say the *tikâ* has been sent. The father of the boy

collects his brethren and fixes the day and the month, and receives the above presents, bestowing a parting gift upon the *lāgi*, Re. 1; or among the upper class Re. 1 to a Brahman, Rs. 3 to a barber or bād. Among the lower class the girl receives no present, but the middle class send her a piece of *sālū*, red cotton cloth, cash Re. 1; the upper class send the *sālū* and cash Rs. 5. For the wedding-day both families prepare the wedding necessities 20 or 25 days before the wedding. Among the lower class the father of the boy sends to the girl's father a skein of red thread, *dhigā maulī kā*, with a knot in it, as a token that the wedding is to take place on a certain day. The middle class send two man, 160 lbs. of *gūr*, and the upper class send four man by the hands of their *lāgis*, for distribution among their kinsfolk in neighbouring villages, and to give them notice of the coming event. This practice is called sending the *gānd*. The *lāgis* receive from four to eight annas at each house where they leave the *gūr*.

The fourth step is the anointing, *ml charhāna*. One week before the marriage, the fathers of the pair give notice of the day for the anointing. In the afternoon the women of the brotherhood and the women of the bād assemble and sing at the houses of the boy and girl. They place each of the betrothed at their respective houses upon an inverted basket in the yard of the house; four women hold out a copy of red *sālū* cotton cloth, over his or her head. Then the tailor and washerman tie a skein of red thread, *gawāh*, on the right wrist. Then the women make a preparation of sweet-scented leaves pounded with the flour of gram, *bisan*, and to this they add oil; with this they anoint his or her body, rubbing the preparation well in. The senior woman of the family first begins this operation. From that day until the marriage the betrothed do not work but get good food, and are said in common parlance to be *mānyān parā hād*. At the anointing the poorer class have to distribute two man of wheat, boiled, and called *ghuguniyān*, to the women of the brotherhood; the middle class distribute in the same way four man *gūr*, the upper class seven man *gūr*. The *lāgis* have to receive Rs. 1, 2 or 5 according to the position of the family, but the Brahman never gets more than Re. 2. The women of the family have then to give the women of the bād one *sir* of grain per house. This is called *ml*. From this date until the day of marriage the girls of the family assemble every night at the house of the bride or bridegroom, and sing for an hour and a half. That sung at the boy's house is called *ghorūn*, at the girl's, *rahī*.

The fifth step is the dyeing of the hands and feet with *hind* (*menhēt lagāna*). The day before the marriage all the relations and acquaintances who have been invited by the *gānd*, assemble. This is called *ml*. The women of the family and the wives of the bāds again sing and dye with *menhēt* the hands and feet of the pair. The Rs. 1 or 2 worth of *menhēt* is distributed to the women. The *lāgis* again receive annas 8, Rs. 3 or 4.

The sixth observance is the garlanding with flowers, *sehra lagāna*. On the wedding-day, at mid-day, the potter's wife brings an earthen vessel, *gharāh*. The women of the family and the wife of the bād carry this vessel, singing to the well; the waterman fills it; this is

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The bath, the gar-
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toilet

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The bath, the garlanding and the toilet.

called the *ghari gharaulli*. It is then taken up by the women of the *Aráins*, or gardeners, and brought by them to the house of the boy. The *musallí* or sweepers then prepare and bring a *khatrah* or basket, turn it upside down, put the boy on it, and light a lamp under it; then the boy is bathed by the village servants with the water from the *gharah*, the whole brood rhood, male and female, standing round. Then the potter brings seven *chhúniyan* or earthen saucers (with which the mouths of *gharaks* are closed); these are placed before the busket, and the boy jumps on to them and breaks them; this is supposed in some way to avert the evil eye. The *lágis* then receive two *anas* each: potter, sweeper, tailor, drummer or musician, gardener; but the waterman, barber, bard, Bráhman, and washerman eight *anas* each among the lower classes; the middle and upper classes give more. The dirty clothes taken off the boy are taken by the barber as his perquisite. The tailor then brings a fresh *gahnah*, or skein of red thread, for the right wrist. The village banker or shop-keeper brings a *sekra* or fringe of long gilt threads, and the *Axán* brings a similar string of flowers; both are tied upon the forehead of the youth, the gold below, the flowers above. He is then dressed in trowsers of *gulbádan* (a silk stuff), a sheet saffron coloured, a red or white turban, and new shoes brought by the cobbler; presents are again distributed. The banker gets from Re. 1-4-0 to Rs. 5, the gardener and washerman from 8 *anas* to Re. 1-4.

Wedding presents or *tambol*.

Then comes the receiving of the wedding presents, *tambol*. A copper vessel is placed in the centre, called *thál*; by this sits the goldsmith and the barber, and the recorder, being the banker or the *nullád*. Each of the relations gives, according to his means, in cash. The barber takes the gift, and hands it over to the goldsmith, who tests it and throws it into the copper vessel; the amount is then recorded. These presents vary from Rs. 1 to 5 among the poorest class, from Rs. 5 to 31 among the middle classes, from Rs. 7 to 51 among the upper classes. The larger sums are given by the nearest relations. The *lágis* again receive presents from Rs. 1 to 2, and the upper classes give sometimes Rs. 20 to the professional dancing girls. Then food is distributed, and the cost of the feast varies from Rs. 110 to Rs. 266 and Rs. 989 according to the position of the parties.

The procession of the bridegroom and the meeting of the fathers.

The seventh stage is the marriage ceremony. When the marriage procession, *barát*, of the bridegroom reaches the village of the bride, they stop in the *dair* or village guest-house, or some other open place; and in the evening, when they are ready to start for the dinner at the girl's father's house, the bard, barber and Bráhman of the bride's family bring sugar (*shakkar*), and put it into the mouth of the bridegroom, whose father gives them Rs. 1-8, or 3 or Rs. 7. Then the two families arrange themselves, with their respective guests, in two lines opposite each other in some open space. The two fathers then meet and embrace in the centre; this is called the *miln*. The upper classes at this juncture would let off Rs. 50 worth of fire-works. All then meet for dinner at the bride's house, and the barber of the family brings milk for the bridegroom, when he and the washerman get Re. 1 each. The barber then makes a *dolah*, or a small palanquin of *kánah* grass, and puts in it eight lamps made of flour paste. They call this the *berah ghori*.

In this *dolah* the father of the bridegroom puts Re. 1-4-0, 2 or 3, and the bride's *ligris* take this. Then the girls assemble and pour oil into a copper tray, *thali*, and put in it a *Latorah*, or small copper vessel; this the girls hold down, and the bridegroom tries to get the *Latorah* away from them. They play at this for half an hour; the bridegroom then puts Re. 1 into the tray, and the game is stopped. After the dinner the bridegroom's party return to the *daan* and sleep. In the morning the bridegroom's father takes to the girl's father's house, with a procession, the presents for the bride, in value ranging from Rs. 13 to Rs. 23 or Rs. 89 according to circumstances. The girl's father keeps the clothes for the girl to wear, gives back the cash and half the other things, keeping half himself. The upper classes would have professional dancers at this period, and pay them Rs. 20 or so. Then the father of the bridegroom gives again to the barber and bard of the bride's family Re. 1 each, and the girl's father gives the *ligris* of the bridegroom Re. 2 each. Then the girl's family tie a rope to the leg of the bridegroom, when he is bought off by the father for Re. 1-4-0 or Rs. 2 or 5. This custom is called *pair palkrah*. After this the bride is bathed. Then the *ulmo* or priest is called to read the marriage service, first to the bridegroom, who has to repeat the *halma*, or belief, three times; he then visits the bride inside the house, who does the same. The priest comes out and sits by the bridegroom in the assembly; two men are appointed agents, *valil*, on the part of the girl; they go to the girl, and tell her that her parents have given her to such and such a man; she whispers three times over that she is agreeable to the arrangements. The agents return, and the priest examines them as to where they have been. They reply that they are *valils*, and have come from the daughter of so-and-so, who has accepted such-and-such a youth as her husband. This is done in public. The bridegroom is asked three times, and he admits that he has accepted such a girl as his wife. This is the marriage ceremony, *nikah*. The priest gets Re. 1-4-0 or Rs. 2 or 5, the bard gets Re. 1, barber Re. 1, other attendants Rs. 4.

After the marriage the girl's father spreads the dowry out in an open space. This is called *hat*. The dowry consists generally of clothes, jewels, and furniture, the value of which will seldom be under Rs. 100, and may amount to a very large sum. As these things are being opened out, the bard of the girl's family calls them out by name and description with a loud voice. The bridegroom's father then gives the sweeper Re. 1, potter Re. 2, waterman Re. 4, bard Re. 1, barber Re. 1, cobbler Re. 2, Brahman Re. 2, blacksmith Re. 1, carpenter Re. 1, washerman Re. 3, the *fakir* of the *takya* Re. 1; the *mulla* of the mosque Re. 1, the *halcaui*, sweetmeat-maker, Re. 1; the *lumbardai*s of the village then get Re. 1-8, *thunah patti*, which they give to their bard; the *pir* gets Re. 1, the barber's wife Re. 0-8-0, the oilman Re. 1. The total of this is about Rs. 25; the 2nd class pay perhaps Rs. 50, the 1st class Rs. 129. After this the girl's father gives the barber and bard of the boy's family Re. 1 each as a parting present. The boy's father distributes to the poor Rs. 10, or, if of the middle class, Rs. 100. If he belongs to the upper class, he does the *riddarhar*. The two families collect in the house of the girl's father, and the bards from neighbouring villages beg; they introduce them-

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Religious Life.

The presents for the
bride, and the pro-
cession.

The reading of the
service.

The dower.

Fees paid by both
parties.

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The going off.

The muklārah.

Marriages at what age.

Expenses.

The birth of a son.

solves as the bard of so-and-so, and get Rs. 2 or 3; a very large sum is spent thus by the bridegroom's father. The bride's father gives them one meal, and gives a few copper coins to every beggar.

The girl is then placed in a *doli* or covered palauquin, and made over to the bridegroom's father, who takes her home. On arrival the *ligris* of the girl, who have accompanied her, receive Rs. 4 or 11 or 35, and are sent away (a *zuidár* would give Rs. 100), and then the family *ligris* receive Rs. 6 or 17 or 27, and are sent away also. Everybody then returns home. The bride remains three days with her husband, and then returns to her mother's home. A year or two afterwards the bridegroom goes and fetches his bride home. This final bringing home of the bride is called *muklārah*. Marriages are generally celebrated among the agricultural classes when the parties are approaching maturity, when the girl is 15 or 20 years of age, and the youth 18 or 22; sometimes, however, marriages are made at 8 or 10 years of age. Among the Khatri girls are married between 6 and 10. In the low-lands the girls appear to arrive at maturity soon, and some are mothers at 15 and even at 11 or 12. In the high-lands and *bār* the girls are later in arriving at womanhood, and are seldom mothers before they are 20. In the Phalian *tahsil* late marriages have hitherto been the rule, no doubt owing to want of means; this *tahsil* is poorer than either of the others. Thus the average expense of a wedding, *biyah*, among the three classes is from Rs. 165 to Rs. 545 or Rs. 2,300. The owner of a plough will not spend less than Rs. 165. The marriage of a son or a daughter is equally expensive. A poor tenant, farm or village servant, will content himself with the *nikāh*, or the reading of the service by a *mullān* at the house of the girl in the presence of a few friends.

On the birth of a son all Muhammadans make the same rejoicings and give the same presents. The first person to appear upon the scene is the priest, *ulmā*, who whispers the call to prayer, *bāng*, into the infant's ear, and receives Re. 1. He is followed by the *darwīsh* or servant of the mosque, who receives 4 annas. When the child is two days old, the *mirdāi* or bard makes and presents to him a small *kurtā* or coat, in return for which he may receive from well-to-do people a horse, or cow, or buffalo. He is followed by the tailor of the village (the washerman), who brings a parrot of green cloth, with a number of green and red tassels appended. This is hung up from the centre of the roof of the room where the child is; he receives Re. 1. Then comes the sweeper (*musallī*), and makes a fringe of the leaves of the *siras* tree, and suspends it across the door of the house; he receives Re. 1. Among the Varaitch Jāts and Chilis, whether Hindū or Muhammadan, it is the custom for the *parohit* of the family, a Brāhman, to tie a skein of red thread on the right wrist of the child, for which he receives Re. 1. The carpenter must tender his congratulations also, and with them he offers a little wooden cart as a plaything; he receives Re. 1. The cobbler, believing that there is nothing like leather, makes a charm of that substance, a square ticket, which is hung upon the child's neck on payment of Re. 1. The potter presents a strange resemblance of a horse fashioned from the clay he handles, and receives Re. 1. The *māshki*, or water-carrier, corn-grindor, and baker in one,

makes a bow and arrows of bamboo, and presents them, receiving Re. 1. The blacksmith forges an iron anklet as an ornament for the foot of the unfortunate infant, and receives his Re. 1. On the 7th day the child is named, and the head is completely shaved by the barber, who receives sometimes a horse, or cow, or buffalo. There are other expenses too on this day. All sisters and paternal aunts have to receive a new suit of clothes each, and a little present of money. The *fakir* of the village *takya*, and the village watchmen have to receive their little gifts of Re. 1 or less. After the 40th day all the *fakir*s of the village or the neighbourhood who come in, all relatives, and the village servants attached to the family, have to be well fed. The expense of this feast varies with the circumstances of each family.

Sunnat or *khatna karna*, circumcision, is performed at 10 years of age in the hot weather, and presents of *gur* are made.

Among Hindū Jāts in the place of the *ulmā* appears the *parohit* or *pindah* on the day of the birth, and writes the horoscope, and receives his fee of Re. 1. Instead of the ceremonies of the 40th day, the Hindūs have to feast their brethren on the 13th. This is called the *dhamdn*. Among the Chibs the *mirisi* presents no coat, and the sweeper hangs no festoon of *sirak*. The mother may not leave the room in which she was confined until six days have passed.

On the 6th evening the ceremony of the *chhattis* is performed. In the room where the mother is, a piece of the wall is whitened with rice flour, and in front of it a lamp is lighted, and over the lamp is hung a parchment sieve as a target; by this a woman stands. A boy of 10 or 12 with a bamboo bow shoots seven bamboo arrows into the sieve, in which they remain transfixied. The mother then rises and withdraws each arrow one by one. Whilst this is going on inside the house, the girls of that quarter of the village and of the family collect and sing outside, and receive afterwards one or two measures, *kapis* of *bijra* grain, which has been soaking in cold water since the morning, and is called *khanyur*; relations receive this also. This is a very ancient ceremony, and is observed with great care and superstition.

As these are also one of the chief expenses of the agriculturist, it is advisable to notice them. They form a certain demand upon his profits, to cover which he must either save money or run into debt. On the death of an agriculturist, the *mullah* or priest is called to wash the corpse, for which he receives Re. 1 or 2 or 3 according to the position of the deceased; two cloths are used during the ablution, which are the perquisites of the *mullah*. The winding-sheet costs, 25 yards *gīrah*, Rs. 2-8, or 12 yards *lattah* or *khāsa*, Rs. 4; of this the *mullah* tears off enough to form a prayer carpet, *jār-nemiz* at the grave. In the rest the body is wrapped, being tied in three places, and it is then placed on a bed. The corpses of the young are always covered with a white pall; that of an old man, if of the upper class, with a *lungi* or turban, value about Rs. 10, or a *doshālah*, a silk shawl, Rs. 20, or an imitation *doshālah* of Rs. 5 or 10. This becomes the perquisite of the *mirisi* or bard after the burial. The gravedigger receives Re. 1 and a meal. The service is read before the grave, the body being placed on a bed with its head to the north, and its face to the west and Mecca. The body is always carried by the nearest

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The ceremony of the 7th day.

The feast after the 40th day.

Circumcision.

Custom among Hindus.

Customs among Chibs.

Ceremony of the 6th evening.

Funerals.

The carrying to the grave, and services.

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The burial.

The lament and the fasting.

The priest and his dues; the visits of condolence.

The anniversary.

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Expenses increasing again with means.

Games.

relations. The funeral party forms a line facing the corpse, sometimes three deep ; the *mullah* stands in front, and repents a portion of the *Kurán*, calling down a blessing on the deceased. A *Kurán* and Re. 1 are then presented to the *mullah* by the heir, with the expression of a hope that they may be received as some atonement for the sins of the deceased. The body is then lowered into the grave ; it is not placed in the centre of the grave, but a recess is hollowed out at the bottom of the western side of the grave along its whole length. In this recess the corpse is placed on its side with its face towards Mecca. The recess is then closed in with bricks or clods and plastered over. Thus in filling in the grave no earth falls upon the body. Then bread and sweetmeats (*nán-o-halwa*) are distributed at the grave to the *millahs* and boggars ; the latter get also copper coins ; from Rs. 10 to 50 is spent thus. The mourners then return home. Among the Játs it is the custom for the bard who takes back the bed to the house to set up a lament or wail, *náráh márna* or, in the language of this district, *dhá márna*. For this he receives Re. 1. On the day of a death neither the family nor any relations touch food. The second day the near relations cook *dál*, pulse and bread and send it to the deceased's home. The third day the heirs of the deceased distribute boiled wheat (*ghungnián*) to the relatives, servants and boggars, costing from Rs. 1 to 5. For 40 days the *mullah* receives his evening meal gratis. On the 41st day again a meal is distributed in the evening to relatives, *millahs* and boggars ; from Rs. 5 to 20 are so spent. News is sent of a death to relations in neighbouring villages. They call at the house of the deceased (*mokán karnu*). They have to be entertained at an expense of from Rs. 15 to 400 even, but each leaves a small present behind him of from Rs. 1 to 4 per family. The income is perhaps about one-third of the expenditure. About a year after, among the better classes, it is the custom again to distribute a meal to all relations, the *mullah* and the poor ; from Rs. 50 to 100 is spent on this. This is an optional observance. Thus the average outlay on the funeral of an adult among the three classes is from Rs 35 to 190 or 600. Upon the funeral of children little is spent. During Sikh rule the expenses attending all the above ceremonies much diminished for want of means ; they are now increasing again with the prosperity of the people. So long as they are kept within bounds, and debt and difficulties are not the result, this can scarcely be regretted, as they promote good fellowship, and give all a feeling of contentment, and bring all to recognise the advantages of peace, and of the stable rule of a strong and moderate Government.

Although the people are, as a rule, light-hearted, happy, contented, and well-to-do, there is not much merriment about them and they are sadly at a loss for amusements and games ; the latter are confined to children, and youths who have barely reached manhood. There seem to be but four at all popular amusements : (1), the *Saunchi*, a sort of prisoner's base, which, played roughly, often leads to personal injuries ; (2), wrestling (*kúshí*) ; (3), using the clubs, *míghdar* ; (4), or the *mungli* or two-handed club. These games are generally played in the rainy season in the vicinity of the larger towns, where kite-flying is also an amusement of the younger children, cock-fighting and quail-fighting of the elders.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

"The staple food grains of the people of the district are wheat, barley, *jowar*, *bajra* and *maki*; of the rabi crops, wheat and barley are sown in October and November, and cut in May and June; rainfall when the seed is germinating is most beneficial for the crops, also in February and March previous to the formation of grain in the ears. At the following period injury is sustained by these crops from excessive rain: immediately after sowing, as the seed then becomes dislodged or rotted; secondly, after the grain has ripened in the ears, at which time heavy rain causes the stalk to break; lastly, after the crop has been reaped, and is being threshed and stored. Of the kharif crops, *jowar*, *bajra* and *maki* are sown in June and July, and cut in September and October; for these crops rains during June, July and until the formation of grain in the ears is most beneficial, and heavy rain during September and October, when the grain is ripening, is most injurious to these crops."

The average annual consumption of a family of five souls, including two children and an old person, was estimated as follows:—

For agriculturists—		Maunds.	Seers.
Wheat	..	27	0
<i>Bajra</i>	..	10	0
<i>Jowar</i>	..	3	30
Barley	..	5	20
		47	10

For non agriculturists—			
Wheat	..	30	16

In 1870 Colonel Waterfield estimated the total consumption of food by the population of the district to be as follows:—

Grain used as flour	Maunds.
Other grain and vegetables	2,180,831
	200,301
Total	2,483,135

The grain he described as wheat, Indian corn, *jowar*, *bajra*, *mandal*, barley and gram ground and eaten as bread, with *mash*, *masur*, *moth* and rice eaten unground. The vegetables most largely used were radishes, cauliflowers, onions, and cucumbers. He allowed three-quarters of a seer for each adult male, half a seer for each woman, and a quarter of a seer for each child.

Table No. VII shows the numbers in each *tahsil* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns.

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Social and Religious Life.

Food of the people.

Religion.	Rural population.	Urban population.	Total population.
Hindu ..	928	2,778	3,631
Mohammedan ..	125	147	192
Musalmans ..	8,931	7,063	8,416
Christians ..	4	6	10

limitation subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 10,000 of the population by religions is shown in the margin. The

General statistics and distribution of religions.

Seet	Rural population	Total population.
Banni Shiche ..	992 10	994 10

Table III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The

sects

Chapter III, B.**Social and Religious Life.****General statistics and distribution of religions.****District fairs melas.**

of the Christian population are given in Table No. IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *takhsils* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes as a whole and the great mass of the village menials are Musalmān throughout the district, the Hindus and Sikhs being chiefly confined to the mercantile classes and their priests.

There are 15 *mela*s or fairs in this district, held at 11 different places, on the following dates:—

Number	DATE		Name of place.	Number of men collected
	Verbal or Hindi	English		
1	1st Thursday in Harh	16th June	Shahdilah, close to Gujrat	500 <i>fairs</i> are fed
2	1st Shawwal	4th January	Ditto	30,000
3	10th Zulhij	13th March	Ditto	
4	1st Thursday in Harh	16th June	Ghuri Khokhar, 1 mile from Gujrat	2,500 <i>fairs</i> are fed from collection of grains made at a <i>topa</i> per house
5	19th Muharram, for 2 days	21st April	Khangah Haqq Shah, 1 mile from Gujrat	30,000
6	1st Shawwal	4th January	Likhawali, Khangah Bala	5,000.
7	10th Zulhij Every 1st year	13th March	Shah Burhan Shah Maghawal, Khangah	2,500, of whom 700 <i>fairs</i> are fed for 2 days
8	5th Rabi ul wali, for 3 days	5th June	Tawakkal Shah Naurochhi, Khangah Pir Muhammad Bacheyar Sohib	10,000, income Rs 200. <i>Fairs</i> come from Jalandhar, Amritsar and Jammu
9	1st Thursday in Maggr	17th Novr	Pindri Mani, Khangah Shah Kutub Shah	2,000 and are fed; Rs 15 or 10
10	1st Shawwal, one night	11th April	Jalandhar, Sohian, Pir Khalil Jogi	10,000
11	16th Asauj	20th Septr.	Akhur, Shah Jumla Shah Sohib	1,000
12	1st Shawwal	4th January	Killiwar Vendar, Guru Chakori, Sher Ghori	200
13	10th Zulhij	13th March	Khairian Kangan Chak Jauli, Kharian, at the mosque of Shurfdlu Gujar	3,000, income Rs 100
14	1st Thursday in Harh	16th June	Pring, Kharian, Khan Lohri Hyst Candhara	3,000, income Rs 25
15	1st Basakh	11th April	Ker Bal, Sambard Bibi Numur, Phallan	10,000

And besides the above, which are connected with shrines and other quasi-religious edifices, there are more general secular assemblies. In Gujrat itself there are three holidays, where a large body of people come together: at the *Dasehra* in Assū, September; at the *Basant*, Phaggan, February; at the *Holi* in Chetar, March; and at Jalalpūr Jatān on the 14th Chetar, March, a fair is held in Maha Nānd's garden, and on the 1st Besakh, 11th April, fairs are held on the Chinsā river at the Kathākā and Wazīrabād seiy, and that of

Qadirabad in the Phalia taluk. These fairs are all without any advantage, save to those who own or have charge of the shrines, but they might be utilized. *Fakirs* collect and are fed, and sometimes dance, and the *zamindars* play at certain games, of which *parkauri* (a sort of prisoner's base) appears the favourite.

As early as 1862, the operations of the Church of Scotland Panjab Mission, which had its head-quarters at Skalkot, were extended to Gujarat; and in 1863 the Rev. Robert Paterson was permanently located there, and there at once sprang into existence all the usual evangelizing agencies—schools, itinerating and *bazar* preaching, and colportage. During the past seven and a half years the work of this station has been uninterruptedly carried on by the Rev. J. W. Youngson. The total number of Christians amounts to 45. Of late years the baptisms have been almost exclusively from among the sweepor caste.

The school was opened in 1863, and at the close of that year there were 34 boys on the roll. In 1868, a Government grant-in-aid was given of Rs. 20 a month. In 1873, the grant was increased to Rs. 50; from that date the increase in pupils was very rapid, and the number enrolled, including the boys of the branch schools, now amounts to 395, composed of four Christians, 136 Hindus, 231 Muhammadans, and seventeen Sikhs. In 1875, a grant of Rs. 5 a month was given by the municipality. The school-house was for many years rented from the municipality. It was at one time the municipal poor-house. It is situated on the western outskirt of the city. It has just been purchased by the Mission from the municipality for Rs. 1,200; and the Mission hopes to greatly enlarge it soon. There are two branch schools. The fees collected monthly amount to about Rs. 45. During the last six years 21 boys have passed the middle school examination. There is also a lower primary school for sweepers with 14 pupils. The total monthly expenditure of the school and its two branches is about Rs. 275. A girls' school, supported by the Ladies' Association of the Church of Scotland, and by donations from Scotland, has been closed for a time.

Table No. VIII shows the numbers who speak each of the principal languages current in the district

Language	Proportion per 10,000 of population
Hindi	19
Kavimati	9
Punjabi	9.95
Patani	1
All Indian languages	9.95
Non Indian languages	4

separately for each taluk and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each taluk. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns.

Chapter III, B.

Social and Religious Life.

Gujrat Mission.

Gujrat Mission Schools.

Language.

Education.

	Education	Rural population	Total population
Under instruction ..	137	100	325
Can read and write ..	272	325	
Under instruction ..	44	50	
Can read and write ..	98	32	

These figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns.

Chapter III. B.
Social and Religious Life.
Education.

Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

Details.	Boys.	Girls.
Europeans and Eurasians ..	1	..
Native Christians ..	6	..
Hindus ..	4,674	..
Muslimmans ..	2,020	..
Sikhs ..	855	..
Others ..	15	..
Children of agriculturists ..	1,725	..
" of non-agriculturists ..	1,524	..

NOTE.—The last two lines of figures do not include schools under Deputy Commissioner.

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

Captain Waterfield gives the statistics ascertained by him in 1866-67, as follows, excluding Government officials :—

" Among the children and youths under 18 years of age, sons of Muhammadans, only 2 per cent. are at school, among Sikhs 11, Mahajans 4, Brâhmîns 8, Khatris 11, Râjputas 4, Hindu Jats 16, miscellaneous Hindus 8. Of the entire number of children and youths under 18 in the district, only 2·53, or 2½ per cent., are on the school lists. Through the *chandris* of the district," he continues, " I made enquiries regarding the number of individuals who could read and write well, and who could read and write a little. They gave me, as the numbers of the former, 850, and of the latter 3,328; total of the two, 4,178. Upon the males of the district this is 1·39, not 1½ per cent. Out of 3,207 children in the school, 1,824 are Muhammadans, 1,128 Hindus, 254 Sikhs, and no less than 2,563 are the children of agriculturists. I believe that in this Settlement we have profited largely by the spread of education, limited though it has been. Not only were we able to employ a large number of youths as assistants to the *paticâris* and in the Settlement offices, but in most villages there are a few boys, sons of *lambardârs* and others, who are quite competent to explain any writing to the mass of the uneducated. This is already taking great power out of the hands of the *paticâris*, and the people appreciate it. During the selection of the head *lambardârs* we were often glad to appeal to this test when doubting between candidates, and the sons of those who had formerly been leading men were often maintained, though minors, on the ground of their being educated. This solution of the question appeared unanswerable to the agricultural mind. There is every reason for supposing that education is fashionable in Gujrât, and that it will spread if the schools are increased. The reason always given for the non-education of children is the journey that they would have to make daily from their homes to distant village schools, and at all seasons of the year. There is only one school to every 22 villages: and there are large tracts of country with but few schools, more especially in the very centre of the district where the three *tahsile* meet."

It regard to the extract quoted, it is observed that the surmise is correct as to education in the district being popular; it was found, however, that several of the schools were very indifferent, the masters' salaries being too low to produce efficient teachers. In 1869 the number of schools was reduced from 64 to the present standard, the minimum pay of masters being fixed at Rs. 10 per mensem. A large number of schools would be acceptable to the people, but the funds do not admit at present of an increase being effected. In 1872-73 there were said to be only 493 indigenous schools in the district, with an attendance of 3,528 pupils. In his Census Report for 1881 the Deputy Commissioner estimates the number of indigenous schools then existing at 1,200. In 1870 Colonel Waterfield

wrote :—“There are no girls’ schools, though there would be no difficulty whatever in starting them, were funds available. Both teachers and pupils are ready, and girls are seen reading at the mosques mixed up with the boys.” A Gurmukhi girls’ school was opened at Phálin in 1876. It did not prove a success, and in 1882 was closed on the recommendation of the Inspector of Schools

The physical character and disposition of the people are thus described by Captain Mackenzie :—

“The distinctness of variety in the physiognomy and physique of some of the Hindu classes above noticed is remarkable. The Khatris, and amongst them the Aroras, the Labanas, and the Baháriás, are each unmistakable in appearance, and differ markedly from each other and from the rest of the community. Thus, the Arora differs from the common Khatri in his short thick-set square form ; the Labána is a large, well-built, shroud, though rather heavy looking man ; while the Bahárián is generally spare, lively, and good-tempered. The same wide diversity of appearance is not observable among the Muslims, though they too present characteristic differences. The agricultural classes taken as a whole are all fine men of large build. Though not the tallest, the Chibs possess the greatest strength and power of endurance. Their more muscular development is generally admitted. Gondals are very large, powerful-looking men, and are reputed as brave as they are athletic. Could they be induced to take services, they would make fine soldiers.

“Although the population may be said to be almost wholly Muhammadan, Islamism is exhibited in only a very imperfect form. What may be called social religion is strong enough, but the proselytes of 300 years have never entirely forsaken the customs of their old faith, and still, in many respects, abide by them. Although, therefore, every village has its mosque, family *parohits* (at least among the Jats) are not rare, and, while acknowledging the *Sharak* and solemnizing marriages according to the rites of the Korán, Bráhmanas are not uncommonly made the agents in arranging betrothals. Marriages between persons of the same clan are by the Jats deemed improper ; so also the Hindus. They hold themselves free from many of the burdensome observances which appear in so great measure to constitute Hinduism in Hindustán. Both classes are, in their mutual ignorance, drawn much more towards each other, and, except when a cow is killed, or such like outrage committed upon the feelings of either, they live together in peace. Generally speaking, I think the people are a manly race. They are extravagant and improvident, and their sense of morality is extremely blunt. To protect a thief or a murderer is a virtue ; to commit a cattle-theft is, in the lower parts of the district at least, the test of manhood and merit. Still there is, I think, much to like and hope for. In reasonable intelligence they are, I believe, certainly superior to the population eastward of this Doab. They are fond and ambitious of distinctions of rank. I do not consider them very litigious or quarrelsome ; and, out of court at least, in their dealings with each other, I believe them generally faithful and true to their engagements.”

Colonel Waterfield writes :—“I believe the entire population to be thoroughly loyal and well affected, and undisturbed by outside influences ; and, if occasion should ever require it, I have no doubt that 600 staunch well-mounted yeomen might be turned out in fifteen days, under the sons of their *zaíldárs*, to heartily maintain “the cause of law and order.”

Chapter III, B.

Social and Religious Life.
Education.

Character and disposition of the people.

Peculiarities of physiognomy and physique amongst the tribes.

General character.

Chapter III, B.

Social and Religious Life.

Crime.

Heinous crimes have never been very rife in the district, and between the character of crime of to-day and that of the first year of our rule there is but little difference apparent. The more heinous offences of murder and highway robbery, however, that did occur in the earlier days of our administration were of a character of wilder recklessness and greater lawlessness than is apparent from observation of crime in the district now. The Pabbi was a noted haunt of highway robbers who scrupled not to murder, and *thaggi* was discovered at work. A case of this latter description occurred in 1849, in which a great number of men were tracked and arrested as accomplices from Fattehgarh and Multán to Peshawar. Mr. Bayley's energy, however, and that of the *Thaggi* Department subsequently, made this the last case of this kind, and the officers of the *Thaggi* Department afterwards (in 1852) declared that *thaggi* in the Punjab was confined to the Jasz Sikhs. In 1855 a case of *sati* occurred in the village of Sahoti in Bajwat (since transferred to Siálkot). The sacrificed woman's son was adjudged an accomplice and instigator; but otherwise it was concluded that the act was one entirely of self-will. Cattle-stealing is chronic in the lower part of the district in and adjoining the *bār*, where as usual the thieves are incorrigible, and their practices incurable. Gondals are the chief practitioners. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. In 1872-73 there were 341 persons brought under the operation of the Income Tax Act as possessing incomes in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 824 persons taxed. Of these, 674 were general merchants ("bankers and money-dealers" not being represented), 8 piece goods merchants, and 57 grain merchants. Five *jágírdárs* paid Rs. 152, and 12 landed proprietors paid Rs. 145. The total realizations amounted to Rs. 10,371. The distribution of licenses

Assessment.	1870-71	1871-72
Class I Number taxed	383	471
Amount of tax	10,783	2,963
Class II Number taxed	255	242
Amount of tax	6,885	2,476
Class III Number taxed	66	67
Amount of tax	2,574	2,332
Class IV Number taxed	63	..
Amount of tax	2,970	..
Class V Number taxed	18	..
Amount of tax	1,519	..
Total Number taxed	942	600
Amount of tax	24,771	9,711

of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 824 persons taxed. Of these, 674 were general merchants ("bankers and money-dealers" not being represented), 8 piece goods merchants, and 57 grain merchants. Five *jágírdárs* paid Rs. 152, and 12 landed proprietors paid Rs. 145. The total realizations amounted to Rs. 10,371. The distribution of licenses

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses	154	589	151	602
Amount of fees	2,070	7,365	2,000	8,755

generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less

granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said

dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

—
Tribes, Castes,
and Leading
Families.

Poverty or wealth of
the people

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion; while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjab, and most of them in many other districts, and their representatives in Gujrát are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. A glance at the tribal map appended to Colonel Waterfield's report will show how the principal tribes occupy large unbroken tracts, each generally consisting of one description of land; Gújars in the rain tracts, Jats in those irrigated by wells, Jat Gondals in the *bár*, Chibs and Awáns in the northern corner on the slopes of the Pabbi hills. The upper corner of the Khárián *tahsil* shows a strong sprinkling of Awáns, Chibs, and miscellaneous Jats, with a few Hindu and Khokhar villages. They are socially connected with the Jammu territory adjacent to which they lie; so the eastern corner bordering on Bajwát has an edging of Khokhar and Hindu villages; whilst the remaining portion of the district, comprising the western and southern tracts, is occupied almost entirely by the great Jat tribe and its four major sub-divisions, the Varaitch Jats enclosing the Gújars within an outer belt, and firmly established upon all the richest and most favoured lands, leaving to the Táráz and Ránjah Jats the low, well-irrigated, but, so far as soil is concerned, intrinsically poor country of the Phália *tahsil*, and to the cattle-grazing Gondal Jats, the strong high lands of the *bár*.

The villages are thus distributed among the different tribes and clans :—

Statistics and local
distribution of tribes
and castes.

Number of villages
and area owned by
the different tribes.

CHAP. III.—THE PEOPLE

<u>Chapter III, C.</u>	<u>Tribes.</u>	<u>Clan.</u>	<u>No. of villages.</u>	<u>Tribes.</u>	<u>Clan.</u>	<u>No. of villages.</u>	
<u>Tribes, Castes, and Leading Families.</u>	Jat	Varniitch	170	Chib	---	46	
	"	Tárár	83	Rájput	---	33	
	"	Gondal	56	Synda	---	79	
	"	Rinjáh	34	Mughals	---	37	
	"	Miscellaneous	270	Miscellaneous Muhammadan	---	26	
<u>Number of villages and area owned by the different tribes.</u>			<u>613</u>			<u>65</u>	
Gájár	Kathánah	140	Hindu	Brahman	5	1,371	
	"	Chechí	40	"	Khatrí	18	
	"	Chuhán	31	"	Lebhána	7	
	"	Miscellaneous	247	"	Bahripias	11	30
			<u>461</u>				
Awán	...	...	61		Total	1,410
	Khokhar	...	29				
			<u>90</u>				

The relative agricultural importance of each tribe and clan in each taluk is shown in the following statement:—

Statement showing the relative agricultural importance of each tribe. (Settlement Census, 1866).

1	2	3	4	5	6	7	8	9	10	
Number.	Sub Collectorate or taluk.	Name of predominant tribe in each taluk.	Number of villages.	Gross area.	Cultivated area.	A. segment.	Proprietor.	Cultivators.	Total.	
1 2		Jat Varitch Do Miscellaneous	147 103	115,101 19,290	80,715 33,972	110,907 46,079	7,890 7,765	5,518 2,930	10,481 1,415	
3 4 5 6	Gujur. Kherian.	Total of Jats Gujar Kathnash Do Chechil Do Chuhun Do. Miscellaneous	246 78 18 19 87	164,402 94,573 10,254 C,514 49,179	116,572 41,911 7,510 -452 38,373	157,346 38,116 6,010 6,521 37,792	11,041 2,815 500 131 2,778	9,173 8,192 516 644 3,412	19,876 6,957 1,115 678 6,900	
7		Total of Gujurs Miscellaneous estates	107 110	153,090 59,846	91,700 6,934	77,678 37,021	6,577 4,613	5,003 2,874	14,840 7,456	
8 9 10		Total	551	351,124	247,192	272,200	24,472	19,110	41,092	
11 12 13 14		Gujur, Kathnash Do Chechil Do Chuhun Do. Miscellaneous	50 21 21 21	55,217 12,961 21,613 107,057	26,081 7,705 11,766 55,062	21,755 4,625 9,200 50,100	1,107 741 1,162 5,441	2,293 453 1,011 4,471	3,951 1,071 3,279 70,071	
15 16 17		Total of Gujurs	248	197,722	101,772	86,400	9,411	7,067	17,438	
18 19 20		Awun Chib Miscellaneous	61 45 100	10,911 11,217 110,256	16,250 17,510 85,273	11,749 11,045 45,106	2,002 1,240 2,177	1,454 1,620 3,911	3,424 1,709 11,041	
21		Total Miscellaneous..	295	184,740	91,735	70,927	11,110	8,000	19,109	
22 23 24 25		Total	547	252,412	196,157	157,937	20,560	14,977	53,977	
26 27 28 29 30	Phule.	Jat, Turar Do Gondul Do Kunjash Do Varitch Do. Miscellaneous	92 52 56 23 57	118,054 99,112 58,794 1,015 60,291	46,919 23,755 16,019 16,207 29,646	45,170 21,570 11,101 17,701 21,217	1,675 9,21 1,168 1,515 2,715	1,141 772 821 491 1,218	5,710 4,061 2,142 3,065 4,161	
31 32 33 34 35		Total of Jats	241	306,007	155,441	130,171	12,053	5,149	18,102	
36 37 38 39 40		Miscellaneous	60	102,567	29,794	29,741	9,053	1,104	4,762	
41 42 43 44 45		Total	313	409,161	145,235	150,553	15,911	6,853	22,204	
		Grand Total	..	1,430	1,207,051	611,825	590,088	59,393	40,140	89,777

Hindus and Sikhs together constitute somewhat less than 12 per cent. of the total population; and if the figures given above be examined, it will appear that almost 70 per cent. of the two classes (Hindus and Sikhs together) belong to the non-agricultural tribes. But though properly speaking non-agricultural, many of these tribes do hold land in this district. Of Brāhmans and Khatris 4,420, and of Aroras 725, are entered as proprietors or tenants in the Settlement records. Five villages in the district are held by Brāhmans and 16 by Khatris. There is a remarkable instance of a purely agricultural Khatrī community in the village of Bahloipur near the north-east corner of the district. The Khatris of this place allege that they were settled here by the Emperor Bahol Lodi of Delhi, who granted them as much land as their best horse could travel round within a given time. They are now entirely devoted to agriculture, and consider that to relapse into trade would be a degradation. These cases, however, are exceptional, and, as a general rule, Khatris, like the Aroras, confine themselves to trade. Brāhmans too resort without compunction to commercial occupations. Of the Aroras of Gujrat 9,593 returned themselves as Uttarādhi, and 11,771 as Dabra, in the Census of 1881. The principal Khatrī tribes shown in the same return are as follows:—Banjahi 5,222, Khokhrān 4,189, Sarin 2,742, Bāhri 1,668, Chārzāti 1,174, Kapur 782, Marhotra 475. The Khatris are either Sikhs or Hindus, the former being almost without exception residents of the larger towns. The Aroras are found principally in the Phālini *lahall*.

Of the remaining Hindu and Sikh tribes, two only claim special notice—the Bahrūpias and the Labānas. The Bahrūpias are Sikhs, and in the more southern districts of the province are known as Mahtams. According to their own account they are of miscellaneous Rājput descent. Their ancestors, they say, accompanied an expedition raised in Central India during the time of Akbar for employment against the Pathāns upon the north-west frontier; but the force being broken up, they settled in the Punjāb. They are divided into three clans, having the sounding Rājput names of Rahtar, Chauhān and Punwār, the families of which are often found side by side in the same village, yet retaining the tribal distinction. They are principally located in this district on the banks of the Chināb, where grants were made to them by Sardār Jodh Singh of Wazirābād. They now hold 11 villages. Among the Sikhs, their assertion of Rājput origin is discredited, and they are not allowed to assume a position of equality with other Sikhs of respectable Hindu origin. They have nothing probably but their name in common with the Bahrūpias, or professional busioons, of Hindustān, who are reputed to spring from the intercourse of a *mallāh*, or boatman, with a widow of the inferior Brāhman tribe of Gangapūtr. They are described as “very expert at all trades in which grass and other alluvial products can be brought into use, tolerable husbandmen, and almost amphibious. In person they are tall but rather slight; in character very docile and good-humoured.” They are found also on the banks of the Rāvi and Sathāi, but not further to the west than their settlements in this district.

The Labānas are also Sikhs, and hold seven villages in this district. They are thus described by Captain Mackenzie:—

Chapter III, C.
Tribes, Castes,
and Lending
Families.
Brāhmans, Khatris
and Aroras.

Bahrūpias.

Labānas.

Chapter III, C.

Tribes, Castes,
and Leading
Families.

Labána.

"The Labána are also a peculiar people, not existing, I believe, anywhere west of this district. Their status amongst Sikhs is much the same as that of the Bahrúpias. They correspond to the Banjáras of Hindustan, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community, they deserve every consideration and encouragement. They are generally fine, substantially-built people. They also possess much spirit. In anarchical times, when the freaks or fouds of petty governors would drive the Jats and Gújars to seek a temporary abiding place away from their ancestral village, the Labána would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands in the village, in which their shorter-sighted and less provident lords of the manor had, in some former period, permitted them to take up their abode for purposes of commerce. Several cases of this nature came to light during Settlement, and in most of them the strength and spirit of progress were as apparent in the Labána as were the opposite qualities conspicuous in their Gújar opponents. Their principal village is Tauda (which means a large caravan of laden bullocks), and is an instance of what I have above alluded to. Allowed to reside by the Gújar proprietors of Mota, they got possession of the soil, built a hamlet, and in every point of importance swamp the original proprietors. They have been recognised as proprietors, but feudatory to their former landlords, the Gújars of Mota, paying to them annually, in recognition thereof, a sum equal to one-tenth of the Government demand."

Rájpúts.

Of the Rájpúts all but an insignificant minority are Muhammádans. The following is the classification resulting from the Census returns of 1881 :—

Sub-divisions of Rájpúts.

Name.				Number.
Bhatti	...	...	...	2,022
Janjua	...	...	...	1,363
Chib	...	...	...	6,094
Khokhar	...	...	...	5,208
Kanál	...	...	...	1,156
Manhás	...	...	...	1,110

Chibs.

The Chibs occupy a strip of country (hence called Chibhán) lying at the base of the Himalayas, partly in Jammu territory, partly in the Kharián *tahsil* of this district, including the greater part of the Pabbi range, together with the country between it and the Johlam. The principal villages of the tribe are Bhimbar in Jammu, and Khariáli in the Pabbi hills. They are Somavansi Rájpúts of exceptionally pure descent, tracing up their lineage to one of the Katoch Rájás of Nagarkot or Kángra.* The two principalities of Bhimbar and Khariáli are included by General Cunningham in his list of the Rájpút states of the Jammu division of the Alpine Panjáb. "Bhimbar and Khariáli," he says "were divisions of the Chib or Chibhán branch of the Somavansi Rájás of Kángra and Jalandhar. In early times the name Bhimbar was little used, the common appellation being Chibhán, which is found in Sharf-ud-dín's history of Timur under the form

* Captain Waterfield states that they "claim descent from Persian kings?" The Gakkhars recognise the Chibs as their equals, and give them their daughters in marriage.

ibhāl."* At the present time the greater portion of the tribe professes the Muhammadan creed; but there is also a Hindu section. The conversion of the Muhammadan section is differently related. Captain Mackenzie places the event in the reign of Aurangzib, stating that the example was set by Rāja Sursādi, then head of the tribe, who was afterwards murdered by a Kandahāri Mughal, and from this circumstance is known as Sursādi the Martyr. His tomb at Bhimbar is still an object of veneration. Captain Waterfield attributes the conversion to the time of Rāja Shādi Khan, who became a Musalmān in order to secure court recognition during the reign of Humayūn. The present head of the tribe in this district is Rāja Sultān Khān of Pothi, who enjoys a considerable jāgīr. They describe themselves as divided into seven clans (*mātī*)—Mahmdāl, Jaskāl, Turāl, Ganiāl, Baranshāhi, Darweshāl, and Rupiyāl. They hold themselves superior to other Rājpūts, and though taking wives from other tribes, will not, as a rule, give their daughters in marriage out of the tribe except to Sayads†. The following particulars may be quoted from Captain Mackenzie's report. Speaking of the tomb of Rāja Sursādi, mentioned above, he says:—

"A curious custom connected with it is kept up amongst the clan. When a child is born, a lock of hair (*choti*) is left untouched until the child is fit to be taken to the tomb of his ancestor, or until its parents can afford to make the customary offerings. It is then carried to the sepulchre with considerable pomp, and after certain ceremonies, the virgin lock is cut off, and the child admitted a Chib into the clan. A person with whom this observance is neglected would not be considered a Chib of the right sort at all, and until it is performed, the mother may not eat flesh."

"Like Rājpūts, generally," continues Captain Mackenzie, "until their independence was overthrown by Mahārāja Ranjīt Singh, the Chibs disdained to carry on agricultural pursuits. In this respect now, however, they are on a par with Jats and others. While independent, the clan divided itself into four major and six minor divisions. The former were termed Mandis, the latter Dheris. The head of each Mandi enjoyed the honourable title of Rāi. The chiefs of the Dheris were called Thakkars. The Rāis ruled over 22 villages, the Thakkars over 12, and all were subject to the head of the clan, who held, as now, the rank of Rājā. These distinctive appellations of Rāi and Thakkar have long ceased to be made use of. The families in which the titles were formerly hereditary are known, but they retain none of their old influence beyond their own villages."

Two of the Mandis, Thāt and Bhalwāl, had their head-quarters at the villages of those names in this district; the others, those of Panjeh and Daur, lay in Jammu territory. The head-quarters of Dheris in this district were at Bilāni, Baistā, Nausthel, Kambhi and Kalari. The Chibs hold 45 villages in this district, all of them being in the Khariān *tahsil*.

The Jats of this district, Hindus and Muhammadans together, number 26 per cent. of the total population. The principal clans are those of the Varnitch, Tārar, Gondal, and Rānjbā. Each of these

Chapter III. C.
Tribes, Castes
and Leading
Families.
Chibs.

Jats.

* Ancient Geography, i. p. 134. General Cunningham also notices that of all the chiefs of the Jammu group of states, the Chibs alone trace their origin to the lunar race. The remainder claim descent from the Sun.

† Waterfield.

Chapter III, C.
**Tribes Castes
and Leading
Families.**

Jats.

clans has its special locality. The Tárár and Ránjhá Jats occupy the lowlands of the Chináb in the Phália *tahsil*. The Gondals occupy the bár country west of the termination of the Pabbi hills. The Varaitch clan occupies the belt of country intermediate between the high central plateau and the lowlands of the Chináb both in the Gujrát and in the Phália *tahsil*.^{*} The high plain below the Pabbi hills is held by the Gújar tribes, who are thus seen to be shut in on two sides by the Varaitch and Gondal Jats. The following figures show the Jat tribes returned at the Census of 1881 :—

Sub-divisions of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Awán	715	Kharral	889	Cháj	1,477
Bhatti	9,926	Kashmíri	820	Ránjhá	12,146
Tárár	13,583	Ghumman	1,413	Sandothe	1,043
Chauhán	1,866	Mángat	1,106	Kanjál	1,603
Chhadliar	1,182	Virk	852	Goráyá	417
Chima	3,429	Varaitch	35,253	Bacíál	1,063
Sindhu	622	Hinjra	1,179	Janjún	732
Stál	1,091	Her	1,588	Dhudhi	1,524
Sapra	1,368	Bungál	1,065	Kaniál	543
Sáki	4,014	Badhan	1,117	Máhal	566
Gondal	24,825	Tohtíál	1,993	Mekan	918
Gil	801	Thál	3,945		
Khokhar	1,745				

The total number of villages held by Jats is 597, of which four major clans together hold 330, as under :—

Varaitch	...	...	167	villages.
Tárár	...	...	82	"
Gondal	...	...	52	"
Ránjhá	...	...	29	"

The miscellaneous tribes are dotted in all parts of the district interspersed both with the predominating Jat clans and with the Chib and other tribes of the north and east.

Varaitch.

The Varaitch Jats are divided into two main *tarafs*, or sections—Abu and Jeo. They are found also in considerable numbers in the neighbouring district of Gújránwála. The origin of the tribe is related with much variety. Captain Mackenzio gives one version of the story as follows :—

"A Jat being killed in battle near Thanesar, his wife became an outcast, took refuge under a tree, gave birth to a son, and died. Rája Jaipál, when out hunting, discovered the child and gave it protection. The tree under which it was found was a *Bargal*; the most appropriate name for the child was, therefore, *Bari-a-ach* (shade); the name of Varaitch was accordingly given to the boy. When he grew up to manhood, the Rája gave him his daughter in marriage, and having no son, was succeeded by him and his descendants for three generations in his *Ráj*. Varaitch was a mighty man, worthy his good fortune. His descendants, therefore, continued to distinguish their family by his name. Adversity came, then they fled to the Panjáb, and settled down as tillers of the ground. Sixteen generations later, two men, named Abu and Jeo, attained a pre-eminent position among the clan and became Musalmáns, and since their time there have been two *tarafs* or sub-divisions in the clan, one composed of the descendants of Abu, the other of Jeo."

Another version quoted in the Gazetteer of Gújránwála from Captain Nisbet's Settlement Report of that district, is briefly to the

* Roughly speaking, the whole of the third of the geographical zone described in previous paragraphs.

ect that Varaich was the son of one Mattha, who came from Ghazni d settled in the Gujrát district, whence the tribe spread to the ijránwála. Mr. Griffin in his "Panjab Chiefs" (pp. 410-11) gives o versions, one substantially the same as that given by Captain ackenzie, the other an amplification of the Ghazni story. In this rsion, however, not Varaich, but a remote ancestor, named Shah, as the first of the family to settle in India. He is said to have :panied Sultán Mahmúd in his invasion of India in A.D. 1001, ad to have been present at the battle fought with Jaipál,* Rája of ahore. Struck with the fertility of the country about Gujrát, Shah etted near the Gújar village of Kálachor, where for 350 years his mily lived in obscurity until in the person of Varaich, son of Matu, t rose to the surface; and expelling the Gújars, expanded by degrees o its present importance. Captain Waterfield gives a different version altogether. He says :—

"This clan traces back its connection with Rája Karan, Súrajbansi. Twenty-seven generations, or 500 years ago, Varaich, the founder of the clan, came from the city of Kisra to Delhi, and, receiving favour at the hands of Jalál-ud-dín Firozshah, the king of Debli, settled in the village of Tarka, in the district of Hissár. He had five sons; amongst them these three (Wadra, Sahdijra, Tejra) received permission of the king to locate themselves in Gujránwála. They called their village Tarka Ladda. Gradually they located 80 villages, and crossing the Chindáb, settled on this side also. About 400 years ago, in the time of Sultán Mahmúd Tughlak, one Jait, a descendant of the eldest Wadra, became famous."

The story then goes on to the effect that when Timur invaded Indin, this Jait joined his standard, and in a battle which ensued at Kunja in this district between Timur and Jaspál (Jaipál?)† so distinguisched himself as to receive a grant of the surrounding country by way of reward. His two sons were Hariya and Ganiya, from whom are descended the Jeo and Abu sections of the clan. From such material it is impossible to glean any very satisfactory result. Indeed the different versions of the story have been given in some detail, not as possessing any intrinsic value or interest, but rather as an illustration of the mazes of confusion and contradiction in which the student of tribal history is lost on the very threshold of his inquiries. The only tangible point in the legends here recorded is the persistent introduction, by fair means or foul, of the name of Jaipál, who may, perhaps, be fairly assumed to have been *in some way* connected with the history of the clan. Beyond this assumption, however, it seems hardly safe to press for any conclusion. At the present time the whole tribe, with nominal exceptions, is of the Musalmán faith, but a few Hindu families are scattered through the district, especially in the Gujrát *tahsil*. As a rule, members of the tribe do not intermarry, but connect themselves with any of the larger Jat tribes of this and the neighbouring districts of Sialkot and Gújránwála. It is a disgrace for any branch to marry a low caste woman. Bráhman

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Varaich.

* This circumstance, it will be noted, serves to link the tribal history with the name of Jaipál, though in a different connection from that of Captain Mackenzie's version.

† The confusion here is thoroughly characteristic of the Panjab legends. Either there is a trifling discrepancy in dates of nearly 500 years, or Timur is confused with Mahmúd of Ghazni; see previous version of the story.

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Tātar.

parohits are maintained in almost all their villages—an unmistakable relic of their old religion. Physically they are men of a good presence, well-made, and above the average height.

The Tātar Jats are also prominent in the neighbouring district of Gujranwala. Both branches of the tribe trace their descent to one Banni or Batti, who is said to have come from Bhatner in Bikanir. The tribe is divided into seven sections (*māi*). With the exception of a few individuals, all are at the present time Muhammadans. They intermarry with the leading Jat clans of the neighbourhood, and also, it is said, among themselves, this practice, according to Captain Waterfield, being of recent growth. They are described by Captain Waterfield as "above the average in character and intelligence." Many of the village head-men also are men of note and influence.

Gondal

The Gondals occupy the *bār* country of the western portion of this district, and extend far into Shāhpur. They lay claim to a Rājpūt descent, and in the Shāhpur district are commonly classed as Rājpūts. They intermarry, however, with all Jat clans, and of late years even within their own tribe, and have no better claim to the superior title than the other Jat clans of this district. Formerly noted cattle-thieves, the Gondals of this district are now said to be "taking to agriculture and an honest livelihood." They do not, however, appear to have yet completed the process.

Rānjas.

The Rānjas extend westward into the district of Shāhpur, where they occupy the greater part of the Midhi and Mūsa Chuha *tālvikas*. Captain Waterfield states that they trace their descent "from Abūjahil, uncle of the Prophet," through his grandson Durāna, who with his eleven sons (one of whom was Rānja) migrated from Ghazni to the Kharana *bār* in Jhang and Shāhpur, and thence spread to this district. On the other hand, Captain Mackenzie in this district and Major Davies in Shāhpur have classed them as Rājpūts. The account of the latter is given in the Gazetteer of the Shāhpur district.* The former writes as follows:—"The Rānjas trace their descent in a very indistinct and unsatisfactory manner. Some repute them to be Koreshis, but their customs attest their Hindu origin, and they might almost be ranked as Jats. They do not, however, allow themselves to be Jats; and I have therefore ranged them under the head of Rājpūts." Any satisfaction arising to the tribe from this solution of the difficulty has now been damped by the action of Captain Waterfield, who, in spite of an apparent faith in the story of their origin, has dubbed them Jats. "They intermarry," he says, "with all Jats, and as they are generally known as Jats, I have considered them so. They appear now-a-days to be more allied to the race than to the Rājpūts." The intermarriage with Jat tribes appears conclusive as to the present status of the tribe, and the story of its descent from the family of the Prophet may probably without much hesitation be declared to be a fabrication. Major Davies records that in physique they resemble the Gondals, with whom they freely intermarry.

Gujars.

The Gujars, as before explained, occupy the central portion of the district below the Pabbi hills, shut off from the Himalayas by the Chibs and miscellaneous families of Jats, and enclosed towards the south-east and south-west by the Varaitch and Gondal Jats. They

* He states them to be a branch of the Bhatti tribe.

e subdivided into many clans, which Captain Waterfield enumerates the number of 62. By far the most powerful clan is that of Kathána, the members of which hold 134 villages out of 319 possessed by the hole tribe. Next in importance come the Chechi and Chauhán clans, holding 39 and 33 villages respectively. The names of other considerable clans, together with the number of villages possessed by each, are as follows: Bajár, 18 villages; Babánián, 9; Bhumli, 11; Bargat, 6; Jhahr, 5; Dedhar, 8; Dhinda, 7; Gorsí, 12; Kasána, 10; Koli, 17; Kalás, 7; Khari, 5; Melu, 6; Piswál, 10; and Thakariya, 14. The three clans of Kathána, Chechi and Chauhán Gújars (together probably with most of the other clans) claim high Rájpút descent; the Kathánas from Anandpál, son of Rája Jaspál (Jaipal) contemporary with Mahmúd of Gházni; the Chechis from another member of the same family; and the Chauháns from Ráj Pithora of Dehli. It is impossible, however, to place much reliance on their pedigrees. A few leading families of the Kathána clan are said to be exclusive in their matrimonial alliances, intermarrying only with each other; but with this exception all the Gújar clans freely intermarry. Captain Waterfield describes them as "men of average stature, quiet and unassuming." Formerly, he adds, "they grazed cattle, and were given to thieving. Now they have taken to honesty and cultivation." Contrasting them with their Jat neighbours, Captain Mackenzie says: "Both are now of very similar tastes and habits, but old instincts still linger about them. While the Jat considers himself *par excellence* zamínár, the Gújar (*gau-char*) deems it more his proper vocation to herd cattle and subsist by the sale of their produce. Still there is none of that wide difference which distinguishes a Jat from a Gújar in Hindustán. The title of honour among the Jats is *chaudhri*, while the Gújar rejoices in the style *mahar*. The most influential man among the Kathánas is Muhammad Khán, of Dinga, son of Abdulla Khán, lately deceased—a man in his time of great distinction. The following figures show the chief Gújar tribes returned at the Census of 1881:—

Sub-divisions of Gújars.

Name.	Number.	Name.	Number.
Bhamla	2,189	Dhadar	1,921
Bajár	2,592	Kathána	21,449
Piswál	3,491	Kasána	3,048
Thakariya	3,524	Kalás	3,560
Chauhán	7,935	Gorsí	3,312
Chechi	8,092	Koli	1,671
Chokhar	269	Melu	1,389

The location of Sayads in this district is described as of very old date. They occupy 37 villages, but are much scattered. They are divided into eight sections: Tirmzi, Khwárázmi, Nashádi, Giláni, Baghdádi, Bukhári, Misri, Multáni, said to be so called after the name of the places they first occupied on leaving Arabia. They mostly intermarry within the tribe, taking wives, however, from Koreshi or Ghakkar, and even from Mughal families. A Sayad girl, on the other hand, cannot marry out of the tribe. They are a litigious and discontented set, their properties being minutely sub-divided as a consequence of their marriage customs.

Mughals hold 26 villages in the district. They are thus described by Captain Mackenzie:—"The Mughals are an unhappy race. Puffed

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Mughals.

" up with pride of birth, they account themselves above all other classes " except Sayads. Even among themselves each house reckons itself " above its neighbours; while amongst the clans, although of high " descent, they are now at a discount. Those that might be admitted " their equals—such as Chibs and Ghakkars—despise them, while to " lower classes they themselves will not stoop. The consequence is that " social relations are sometimes at a dead lock; marriages cannot be " arranged, and suspicions of female infanticide have sometimes " attached to them." In one case, however, Captain Mackenzie officially ordered six or eight old Mughal maids to get married at once; and the excuse thus afforded them was gladly taken advantage of. They have no saildár or man of note among them.

Awáns.

The Awáns claim descent from Kútáb Sháh, who was himself descended from Hazrat Alí, son-in-law and first cousin of the Prophet. Kútáb Sháh came from Arabia to Persia, and then settled in Ghazni. He had five sons, Khokar, Dádú, Kalghán, Jhán, Kaddan. The Khokars are descended from the one; the descendants of another are located about Sohan and Soketar, in the Ráwpindí division. The descendants of Kalghán are to be found in Muhekót, in Jálándhar, those of Jhán in Sindh; those of Kaddan in Siálkot. They appear to have come to Hindústán as *mamid* or *muáwan*, followers and allies of Muhammádan conquerors, and to have derived their name from that fact. To this district they appear to have come from Sohan Soketar, and some from Sindh. They are divided into numberless classes or *máis*. They do not intermarry with other tribes.

Principal families.

The following is a short account of the families of the principal jágirdárs in the district. Rája Sultán Khán, tribe Chib, clan Somwál, the son of Sher Jang Khán, whose maternal grandfather was Surkhrú Khan, in the service of Rája Sultán Khán, the lord of Bhimber, and in charge of the Kurhi Kariáli tract, then a part of Bhimber. Surkhrú Khan having no children, adopted his daughter's son, Sher Jang Khán. In Simbat 1866 (A.D. 1808), when Ranjit Singh came into power, he received consideration and a jágir. His son is now in possession. He is married and has sons.

Colonel Dhanrátj, Extra Assistant Commissioner, was the adopted son of Diwán Kirpi Rám, of Kashmir. He owned considerable property in Kúnja, half the revenue of which was assigned to him. He died in 1880, after having adopted Diwán Rádhá Kishan, the son of Kanhyá Lál, son of Sheo Diál, brother of Diwán Kirpá Rám. Rs. 1,000 of the revenue of Kúnja has been assigned to him for life. His brother Jagan Náth lives at Kúnja. Rám Chand, a grandson of Sheo Dial, also lives at Kúnja, and is a member of the Municipal Committee; and his younger brother, Huri Chaud, is an officiating *tahsildár* at Pindi Gheb in the Ráwpindí district.

Nihál Singh, a Khatri, by clan Sáni, a resident of Ráwpindí, married the daughter and only child of Sardár Gurmúkh Singh Chháchí, whose family is also resident in Kúnja. From his connection he was generally called Chháchí. The widow of Gurmúkh Singh also adopted Amrsk Singh, the son of Nihál Singh, and made him her heir. He held in jágir a small tract of the best land in the bár, and became Sir Nihál Singh, K.C.S.I. He died in 1873, and part of

estate was granted revenue-free to his eldest son Amrik Singh, who a *tahsildar* in the Rawalpindi district.

Sardar Atar Singh, Khatri, clan Lanba, commonly called Immān, was the son of Sardar Gurmukh Singh, a relation of Sardar Jhar Singh Lanbi of Khiwah. In *Sambat* 1873, the latter left Benares on a pilgrimage, leaving to Gurmukh Singh his title, which Injat Singh confirmed. Sardar Atar Singh lived in Pindi Lālā, in the Phalia *tahsil*, and was quite the gentleman farmer. He had a nail *jagir* in Shalipur also. He died in 1880, leaving two sons, Lari Singh and Gujan Singh, who are now engaged in a law suit with each other for succession to the *jagir*.

Sardars Rām Singh and Bishn Singh, the sons of Sardar Kahan Singh, Brāhmaṇ, of Khohar. The family came originally from Vad Jūrha, a village near Rhotān, in the Jehlam district. Their grandfather was known as Misar Dhanni; he first came to Khohar, and his son Kahan Singh gave his own sister in marriage to Rāja Lal Singh, who in return gave Kahan Singh the rank of Sardar and a *jagir*. The mother enjoys a pension. The elder son, Rām Singh, holds the *jagir*, and the younger, who has hitherto been at perpetual strife with his brother, has been made *zilladar* of Khohar at his brother's request.

Sardars Kehar Singh, Nehr Singh, Teja Singh, the three children of the late Sardar Kishen Singh, son of Sardar Diāl Singh (Lanba), have their home at Khawāh, on the Jehlam river, in the Phalia *tahsil*. The estate was under the management of the Court of Wards till 1877. Sardar Kehar Singh is *nāib-tahsildar* of the Kabuta *tahsil* in the Rawalpindi district.

Rām Sarn, *sayfīr*, whose *dharmashāhī* is in the old fort in the town of Gujrat, received his *jagir* in perpetuity. He died in 1877, and was succeeded by his son Ishar Dās, who died in 1883. Bishan Dās, son of Ishar Dās, is now in possession. The entire income, about Rs. 470 per annum, is spent on charity and hospitality. It exists from the time of Ranjit Singh.

The father of Mahant Sant Rām, late of Kilādér, was gurū to Rāja Dīna Nāth, who endowed the shrine of "Dhīni Sāhib" with the present *jagir*, which he had himself received from Ranjit Singh. The buildings of the temple are extensive, and the name is derived from the smoke of the fire, which, fed by *sayfīrs*, is kept perpetually burning under the dome. On Mahant Sant Rām's death in 1868, his son Gwpaṇji succeeded. In 1873 he died and was succeeded by his son, Mahanand, who died in 1878. His son Balbhadrājī is now in possession. The *jagir* is worth Rs. 2,000 per annum, and is granted it, perpetuity.

SECTION D.—VILLAGE COMMUNITIES, RIGHTS, AND TENURES.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79; but the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures;

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the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form which itself often varies from one sub-division to another.

Classification of tenures, 1866-67.

Tahsil.	DETAIL OF ESTATES.			
	Zamīndari.	Pattidāri.	Bhyāchāra.	Total.
Gujrāt . . .	12	130	411	553
Kharian . . .	18	170	346	534
Phālian . . .	42	69	223	334
Total . . .	72	378	980	1,430

In the case of zamīndāri and pattidāri communities, it appears that the number of villages in which the rights and liabilities of proprietors are regulated respectively by ancestral and by arbitrary shares, are nearly evenly balanced. The aggregate number of such villages in the district is 450; of these the distribution of liability is regulated in 213 cases by ancestral, in 237 by arbitrary shares. The former mode of distribution is predominant in the Kharian tahsil, the latter in Phālian. In Gujrāt, they are balanced evenly. The extraordinary extent to which separation of estates seems to have been carried in early times has already been alluded to in Section A of this Chapter (page 25). At the regular Settlement many of the smaller villages applied to be treated as separate estates, and at first the tendency was to comply with their request, and 157 of the tiblis or subordinate villages were erected into separate mausahā. But it was soon found that they were unable to stand alone, and the process of separation was discontinued.

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1876-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Panjab that it is impossible to classify them successfully under a few general headings. At the regular Settlement it was found by Captain Mackenzie upon examination of the status of the persons in possession of the soil that, in addition to recent cultivators who could be with propriety recorded as tenants, there were two grades of persons whom he felt to be entitled to superior consideration. The first grade was known by the title of wāris, and included the representatives of the original founders of villages; the second was composed of men who had practically acquired equality of rights with those of the wāris class. The state of things is thus described by Captain Mackenzie:—

“Although we found some classes appropriating to themselves the title of wāris or mālik, to which other classes of cultivators in the same village did not presume to aspire, there was yet in many cases no practical

difference between them. This resulted from the past state of society in this part of the country, which gave proprietary right what I may call its local form. *Wārisi* and *mālikī* (as recognizable by us) no doubt originally implied the same thing. A man founded a village, his descendants were the heirs of the village lands (*wāris*), and would have reaped all benefits of the *wirdasat* or *mālikī*, had the government left any to be enjoyed. All other classes cultivating in the village would have been reckoned inferior. But time went on; land was abundant, population scant; the country became long subject to Pathán devastation and afterwards to Sikh misrule; and the tendency became rather to abandon rights—symbols more of misery than of benefit—than to contend for their exact definition and enjoyment. The heirs of estates and subsequent squatters, the *wāris* and the tenant, were placed on the same miserable level. It was not until Rāja Gulkā Singh's governorship that a wiser system can be said to have been introduced. But it was too late. All classes called for more lenient treatment, and to a certain extent obtained it. But equality had existed too long for the *wāris* successfully to demand from the old tenant cultivator of two, three, or four generations standing what more liberal economy had made it possible for a *mālik* to exact; and thus, although the headmen by virtue of their office enjoyed special privileges, the rest of the community, the *wāris* and the *sesāni* alike, were on a level. *Biswi* or *mālikāna* dues were unknown. Ancestral shares were forgotten or had fallen entirely into disuse. *Malba* was levied from both alike, upon the extent of cultivating possession; so the revenue, fines, cesses, and burdens of every kind. There were in short no evidences to be found of one class having excised proprietary right over other classes resident in the same village. Distinctions of rank had no real existence. The question of who was *mālik* generally elicited the reply that government was the *mālik*.^{*}

The question of the proper mode of defining the status of these classes was similar to that which confronted the Settlement Officers of most of the Panjab districts. Here, as in the districts of Jēlam and Rāwlpindi, it was proposed to meet the difficulty by creating a class which, while recorded as proprietors (*mdlik*), should have no share in the common land of the village, nor any rights beyond the extent of their respective holdings. The common land was to be reserved to the *wāris* body; proprietors not belonging to this body were to be recorded as *mālikān mālkhāza*, i.e., proprietors of their possession only. In the face, however, of the evident intention of the Settlement Officer, it became apparent at the time of revision of the regular Settlement, that in practice this class of occupants had almost universally been recorded in the Settlement record as full proprietors, differing in no degree from the *wāris* or ancestral shareholder. It was also clear that not only had the class, as a rule, been recorded as full proprietors, but they had enjoyed all, or almost all, the privileges of full proprietors ever since. For instance, in 31 villages of the Phalia *tāhsil*, when the common land had been divided, the members of this class had received shares like the other proprietors.* Large numbers of cultivators, to whom it was originally intended to give a somewhat inferior status, having thus become *de facto* members of the village proprietary community, and as such,

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* Captain Waterfield, Set. Rep., paras. 3-4. The total area stated by Captain Mackenzie to be in the possession of cultivators of the *malik* *Latza* class was 48,888 acres. The area found in their possession by Captain Waterfield was 71,338 acres.

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entitled to full proprietary privileges, an opportunity was afforded at the time of the revision of Settlement to the original proprietary bodies to assert their rights by suit. In no case, however, was the opportunity taken, and it remained only to repeat in the papers of the revised Settlement the entries originally made. Practically, therefore, the attempt to introduce the *màlik kheba* tenure in this district has fallen through—a result which is to be traced in part to the apathy of the ancestral sharers, but in a greater degree to negligence on the part of those by whom the orders passed by Captain Mackenzie should have been carried out.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The following figures show the tenancy holdings as ascertained at the Settlement of 1870 :—

Capacity of holding, proprietary and tenant.		Gujrat.	Kharida.	Phalia.	Total.
No. of proprietors in possession and out of possession.	In possession ...	22,057	20,164	14,714	56,935
	Out of possession ...	815	386	1,107	2,398
	Total ...	22,872	20,503	15,911	60,333
Average holding of each proprietor and the Government demand.	On total area in acres ...	13	18	28	10
	On cultivated area ...	9	7	9	8
	Government demand ...	10	6	9	8
No. of tenants	Tenants paying grain hereditary cultivators ...	111	94	123	328
	Tenants on lease ...	6,016	6,266	407	13,679
	Tenants-at-will ...	110	16	435	661
	Total ...	11,043	8,601	5,328	25,372
Average holding of tenants in acres.	Tenants paying grain hereditary cultivators ...	2	2	3	2
	Tenants on lease ...	4	4	4	4
	Tenants-at-will ...	1	3	4	2
	Total ...	3	3	4	3
Average No. of ploughs and area under each proprietor with his tenants.	No. of ploughs ...	3	1	1	2
	No. of acres ...	10	10	20	20

It must be recollectcd that this statement was prepared according to the Settlement or agricultural Census, 1865, which is about 10 per cent. lower than that of the 10th January 1868.

Tenant right in 1857.

The conditions of tenant right in the district are substantially those which were laid down at the time of the first regular Settlement. Captain Mackenzie thus explains the principles upon which he and his predecessors in office acted in adjudging hereditary rights of occupancy :—

"In pronouncing tenants hereditary we have been guided by no fixed rule as to period of possession. In villages of comparatively recent establishment, 12 years would be deemed a sufficient period, while in long established villages 20 years' possession would be required to constitute a tenant hereditary. The whole of the hereditary tenants claimed and have been allowed to pay in money rates, but we decreed the additional payment of *málikána* to the proprietor; 25 per cent. on the Government revenue was the general allowance; this rate admitted (after the payment of cesses) a clear profit of 15 per cent. being enjoyed by the proprietor. In a few instances where the periodical repair of wells would have to be made by the proprietor, we decreed a *málikána* of as much as 40 per cent. over and above the revenue."

In a subsequent paragraph he gives the following detail of land found to be in the occupation of tenants:—

Tahsil..	AREA IN ACRES.		
	Occupied by hereditary tenants.	Occupied by tenants-at-will.	Total.
Gujrat	... 31,700	33,203	64,903
Kharian	... 23,618	22,098	47,716
Phella	... 3,149	11,109	14,348
Total	... 60,467	66,505	126,972

The changes ascertained to have taken place at the time of the Tenant right in 1870, revision of Settlement are thus detailed by Captain Waterfield:—

"In the Gujrat *tahsil* hereditary cultivators have increased by 532 individuals, the area held by them having decreased by 1,542 acres. The number of tenants-at-will has increased by 2,160, but their area has decreased by 209 acres; whilst to 221 individuals, the holders of 394 acres (not 2 acres each), landowners have given leases. Thus the number of tenants has increased by 2,913, or 18 per cent., but their holdings have decreased in area by 1,684 acres to 3½ acres per individual, showing the pressure of the population and the want of room for expansion. The cultivation has only increased 11 per cent., and the proprietary body has increased in the same proportion as the tenants. Now 2,500 tenants more than at last Settlement pay their gross rental in cash, 400 more in kind, but the proportion of the produce taken as rent has fallen; this may be owing partly to inferior land being broken up and to the better land being resumed by proprietors for their own cultivation; 4,209 more tenants pay net rent or proprietary profits. *málikána*, cultivating 2,909 acres less than formerly; 256 more tenants pay in grain, and the area under such tenants has increased by 7,232 acres. Tenants not paying proprietary profits have decreased by 1,532, and their area by 6,013. There are, however, still 8,485 acres paying no recorded proprietary profits. In the Kharian *tahsil* the number of hereditary cultivators has increased by 306, but the area they cultivate has decreased by 634 acres. Tenants at-will have increased by 2,030, the area cultivated by them by 5,841 acres; 269 acres have been given in lease to 110 individuals. Thus tenants have increased the number 19 per cent., but the area they occupy only by 11 per cent. Out of an increase of 24 per cent. to cultivation, 4,554 more acres pay the gross rental in cash, 962 more in kind; of 1,651 acres that formerly paid no rent or proprietary profits, only 325

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Tenant right in 1857.

Chapter III, D. remain. In the Phália *tahsil* hereditary cultivators have decreased a little. Tenants-at-will now cultivate 3,473 acres more than formerly, whilst 2,080 acres have been leased out. Land paying gross rental in kind has increased by 2,076 acres. Tenants paying net rent or proprietary profits have increased by 5,250 individuals, and the area paying such profits by 17,546 acres; of 14,600 acres paying no rent, only 3,500 now remain. Thus the number of tenants has increased by 29 per cent., their cultivation having increased 37 per cent., the cultivation of the *tahsil* having increased 40 per cent. In the district the result is that 5,611 tenants, who at last Settlement paid no net rent or proprietary profits, pay now upon their holdings of 18,445 acres; whilst the total number of tenants has increased by 6,791, or more than 20 per cent.; the area under tenant cultivation has increased only 8 per cent.; the cultivation of the district 22 per cent. Proprietary profit-paying tenants have increased by 12,400 individuals, and the area of their holdings by 28,785 acres. The average holding of each tenant in Gujrát is $3\frac{1}{2}$ acres, and in Kharián and Phália 4 acres."

Rent rates.

The general rates of rent are mentioned in the preceding paragraphs, while Table No. XXI shows cash rents as returned in the last Administration Report. Captain Waterfield's remarks upon the subject of rent are instructive :—

"In Sikh times the proprietors were badly off. The *kárdárs* used to take from the cultivator a share of the produce, sometimes 50, 40 or 33 per cent. of the gross produce, and in addition to this the weighman's fees and carriage, and sometimes *nazarána* and other presents in cash. In years of drought, or in seasons which had brought locusts, they would take cash, calculated at the average payments for past years, either upon ploughs or the acre. No profits were enjoyed by the proprietors, save by the *chaudris* and other useful men, who would receive very favourable terms from the Government representative. At the regular Settlement, cash rents were generally fixed to be paid by tenants upon the same principle as that on which the landowners agreed to pay the Government demand. In addition to this, proprietary profits were added, very often by the Settlement official, from 10 to 30 per cent. upon the Government demand, generally 15 per cent. (the soil has something to say to it); if, more, the proprietor was probably sharper than usual, or had received some advice and assistance from the Settlement Department. The land owners were glad enough to get even this. In some cases, from tenants who were declared to have a right of occupancy, and happened to be relatives of shareholders or Sayads, *fakírs* and such like, no further rent was taken, and even tenants-at-will generally escaped rent, from a fear which the landowners had that they might be bound down for the future to any cash rent they might then accept. Indeed it was also feared that the tenants-at-will, by paying rent in cash, might acquire some right of occupancy cash rents being to their vague understanding in some way connected with the privileges of *hereditary* tenants; some few hereditary tenants, and far more tenants-at-will, continued to pay in kind.

"At this Settlement the landowners in the Kharián and Phália *tahsils* have raised the rents of tenants with right of occupancy 5 or 10 per cent., always with the consent of the tenant. Tenants-at-will have generally been called upon to pay the same rents as those having rights of occupancy, and changes have been made from cash into kind and from kind into cash indiscriminately. In Phália many leases have been granted and taken. In Gujrát the rent of tenants-at-will, which were generally 10 or 15 per cent. upon the Government demand, have been

raised in the same way 5 or 10 per cent; those of tenants with rights of occupancy have been often raised from 10 or 20 or 25 per cent, and from 15 to 20, 25 to 30, sometimes even to 40 or 50 per cent. The courts generally decreed as above, but by agreement or arbitration rents have been raised to 60 or 100 per cent. on the Government demand. The Jats occupying the best lands have generally agreed not to raise these rents now fixed for 7 years; the Gujjars occupying the lands dependent chiefly upon rain, and other tribes, not for 10 years. Tenants-at-will have, as a rule, been superseded by the proprietors in the cultivation of all the better land, and what remains to them is usually the worst under cultivation. The rate of rent as entered in our Settlement record is, therefore, no sure guide to the gross rental. A tenant-at-will, paying no proprietary profits, but merely the average rate of the village upon the very worst land, may in fact be paying a heavy rent by lifting a share of the burden of the revenue disproportionate to the quality of the land, to the great advantage of the proprietary body."

With reference to the possession of individuals over portions of the common land, Colonel Waterfield writes as follows:—

"In the records, especially in the Kharián *tahsil*, many proprietors will be found to have large tracts of culturable waste in their exclusive possession, while the revenue is paid only on the cultivation. When compiling the records, this was noticed as an anomaly. . . . Enquiry resulted in this, many such pieces of land had been in exclusive possession for a long time; almost every one in some villages, whether tenants or proprietors, possessed such enclosures of greater or less extent. The custom had, nevertheless, been to assess each man according to his cultivation only. Such was still the wish of all; none would allow that these enclosed pieces of pasture were the exclusive property of the possessor; and yet so long as the commonalty of the village remained undivided, no one wished the holders to be dispossessed. There were two questions to be decided—one financial, the other affecting the rights of property. . . . It was arranged with the approval of the community that these lands should be entered as part of the possession of the holder; that if he cultivated them, he should pay revenue at half rates; that he should be maintained in their possession so long as the village commonalty remained undivided; but that when partition might be made, these lands should be thrown into the commonality liable to division."

On the Chináb, throughout its course between the boundaries of the Gujrat district on its right (north-west) bank, and the Sialkot and Gúrjanwala district on its left (south-east) bank, the *Hed Sakandri* prevails. The same custom prevails on the Jhelam down to the point where the Kharián *tahsil* ends. At the point the Barhna *nalla* joins the Jhelam, and owing primarily to the autumnal floods brought down by this *nalla*, the Jhelam below the junction of the Barhna becomes so variable in its main stream, and so destructive in its action, that the *zamindárs* of the villages on both banks have long since divided the alluvial lands permanently between them, and each village has a fixed boundary which is unaffected by the changes the river may take. This is known as the *mírpár* or *burj* (or *buf*) *banzá* system. The rules and usages recorded by the people were as follows:—

Between the landowners of the Kharián *tahsil* and those on the opposite bank of the Jhelam river in the Jhelam district: (1) The main stream is the boundary—that used by the boats in October,

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when the river is at its lowest. (2) Accretion belongs to the village to whose lands it has accrued. (3) Land separated by the main stream of the river, not washed away, will belong to the village to whose lands it may be adjacent. (4) Land thrown up between two main streams should be divided between the opposite banks. (5) If land accruing is again separated by the main stream, the ownership does not change. Between the Phália *tahsil* and the Jehlam district; no main stream boundary, the limits of estates, will always remain the same, to be decided by the maps.

Between the districts of Gujrát and Gújránwála: (1) The main stream will be the boundary; the stream in which boats ply in Maggar, (November). (2) Accretion belongs to the village to whose land it has accrued or become adjacent. If an entire estate is washed away, and is again thrown up in the same place, they will conform to the Government orders. If an estate in rear of the one washed away suffer by diluvion, it is only entitled to receive by accretion up to its former boundary, as shown in the map. It cannot claim more land. (3) Any land, detached as it stands by the main stream, will remain the property of those who cultivated it the year before. (4) An island thrown up between two main streams to be divided equally between the opposite banks. Between the districts of Gujrát and Siálkot: (1) The main stream to be the boundary, that in which the boats ply in November. But between the villages of Kuri and Shikáh the boundaries now existing will remain; as also up the Tavi river between the following villages:—

Rajpur	..	..	Margoláh.
Chak Larham	..	..	Bháishál.
Kotla Pármánand	..	..	Dariyá.
Máddan	..	..	Panjpar.
Rangrah	..	..	Chak Bhagwán.
Surakhpur Kuri	..	..	Shikáh.

(2) Accretion will belong to the village to which it accrues. (3) Land only separated by the main stream will not change ownership. (4) An island thrown up, separating two main streams, to be divided. (5) The ownership in such an island will not be again disturbed by the existence of only one main stream the next year. River villages on the Chindab *inter se*: will be bound by Revenue Surveyors' boundaries laid down; any accretion beyond these to appertain to the village to which it has accrued. The Bhimbar *nalla*. The boundaries of villages will always remain as laid down at Settlement.

Village officers.

In the margin is given the number of head-men in the three *tahsils* of the district.

Tahsil.	Zoildars	Chief head-men	Village head men
Gujrat	17	525	543
Kharlán.	17	510	252
Phália	16	318	255
Total ..	50	1,853	1,070

The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. Chief head-men are appointed only in large villages where the head-men are numerous; they are elected by the votes of the proprietary body, subject to the sanction of the

Deputy Commissioner. They represent the body of head-men, and receive Government orders in the first instance, though in respect of the collection of land revenue they possess no special authority or responsibility. The *zaildár* is elected by the head-men of the *zail* or circle, the boundaries of which are as far as possible so fixed as to correspond with the tribal distribution of the people. The *zaildárs* stand in much the same relation to the head-men of the *zail* as the chief head-man to those of his village. They and the chief head-men are remunerated by a deduction of one per cent. upon the land revenue of their circles or villages. The head-men collect a cess of five per cent. in addition to the revenue for which they are responsible. In all the *tahsils* of this district the *zaildárs* also enjoy small revenue-free grants of common land of the villages; these were made to them at the last Settlement. The head-quarters of the *zails*, and the prevailing tribes in each, are shown below:—

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Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
Gujrat.	Daulatanagur	49	20,293	Gújars.
	Handu	23	10,457	"
	Polai	77	31,434	"
	Cheobi Chuan	37	14,128	"
	Chikri	84	10,267	"
	Gujar Kunjah	21	9,348	"
	Jat do.	27	16,525	Jat.
	Koulanwálá	29	11,590	"
	Mangowál	15	15,992	"
	Shadiwál	28	23,601	Jat and Bairápia.
	Gujrát	46	29,210	Khatri, Jat and many other castes.
	Sukh	16	8,696	Jat.
	Shekhpur	31	16,477	"
	Thntta Musa	20	9,735	"
	Jaláipur	52	28,223	Jat, Khatri and many other castes.
	Dhul Mari	32	12,082	Chib, Jat, Khatri, Suid.
	Gungwál	17	7,053	Khatri, Jat, Manhá, Gújar, Labána.
Total		.. .	2,75,111	
Khatris.	Khuar	33	13,057	Jat, Chib, Khatri, Bráhmin.
	Khari Kharialti	77	14,519	Chib, Khatri, Gújar, Jat, Awán.
	Chib Guliana	27	5,716	Chib, Jat.
	Awán Guliana	29	7,048	Awán, Chib, Jat.
	Gujar Guliana	29	7,719	Gújar.
	Dhoris Moralla	19	5,977	"
	Do. Mari	27	8,456	Jat, Gújar, Khatri, Bráhmin.
	Dingah	73	29,265	Jat, Gújar.
	Tapiñla	23	7,800	Gujar, Jat.
	Chhokar	27	6,375	Gujar.
	Bhago	17	9,556	Gujar.
	Chaf Sikandar	23	10,542	Gujar, Khatri
	Khawaspur	25	6,879	Gujar.
	Jat Bhimbar	24	7,604	Jat.
	Chib Bhimbar	23	4,777	Chib.
	Kotia Kakrali	45	12,600	Jat, Khatri, Gújar, Bráhmin.
	Handu	19	7,279	Labána, Gújar.
Total		.. .	1,65,169	

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Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
Phalia.	Bah Gondal	31 12,775	Jat.
	Do. Sohawa	20 10,450	" Kholar, Khatri, Jat.
	Mong Rasul	29 16,140	Jat.
	Shalidanwali	21 5,470	Gujar and Jat.
	Bah Dingah	20 7,211	Jat, Hindu Brâhmin.
	Helan	19 9,364	Jat.
	Phalia	24 9,427	Jat, Khatri.
	Phalia Ranjah	22 13,722	"
	Kadirabad, west	9 4,613	Jat, Khatri, Brâhmin, Rora, Mughal.
	Do. Ranjah	23 7,310	Jat, Hindu.
	Kaderabad <i>lhas</i>	23 11,548	Jat.
	Do. East	18 12,263	Jat.
	Phalia Pakhairi	18 11,038	Jat, Khatri, Bhâatia.
	Jokallian	20 13,632	Jat.
	Pindi Dhotran	17 9,122	Jat, Bhâatia.
	Parianwali	20 16,868	
Total ..		11,68,837	
Grand Total of district		6,08,117	

Zaildârs.

It has been already stated that under the operation of the early Settlements of the district, the boundaries of the old Sikh *zails* were allowed to fall into oblivion. In the same way the privileges and exemptions enjoyed by the leading men under the general description of *inâm* were for the most part resumed at the time of the first Regular Settlement. Subsequently Captain Mackenzie proposed a modification of his previous arrangements, and submitted a list of leading men to whom he recommended that small grants of revenue-free land should be made. No action, however, was taken in the matter until the commencement of the recent revision of the Settlement, when 50 men, elected from among the leading tribal representatives of the district, were nominated *zaildârs* and received grants of revenue-free land in support of their new dignity. A similar provision was made for a large number of the leading village head-men. In 1,452 cases, 11,618 acres have been granted in this manner to *zaildârs* and village head-men, together with 1,737 acres of land granted at half the rate which would ordinarily have been levied.

Head *lambardârs*.

Some 700 villages have only one *lambardâr* in each, and in the remainder it was determined at the revision of Settlement to select one man as head *lambardâr*, making him the official to whom Government was to look for the suppression and report of crime, and for the introduction and carrying out of Government orders within the village; the other *lambardârs* still retaining their responsibility within their sub-divisions, whether *patti* or *taraf*. It had hitherto been the custom to allow these head *lambardârs* a small grant of culturable land in proportion to the amount of the Government demand upon the village, but this was found to produce inequalities, and a sliding scale was introduced, granting, according to the cultivated area of the village, two acres of cultivated or three of culturable for every 100 acres cultivated. In a village of 2,000 acres cultivated, the head *lambardâr* would receive 20 acres cultivated or

30 culturable. Culturable was given as the rule; and when there was no choice but to give cultivated, it was always chosen from common land or from the *lambardár's* own holding, or from his tenant's land.

His duties towards the land-owner are as follows: He must repair all agricultural implements, such as the *dátrí*, *khurpa*, *hal*, *kahi*, *kohára*, with his own iron and charcoal, and provide new ones, the land-owner finding the iron, but not the charcoal. If a new *karrah*, sugar-boiler, has to be made, the land-owner must provide the iron, and pay full working wages, or half wages with charcoal and one meal *per diem*. The relation between land-owner and blacksmith can only be broken off at the sowing of the spring crop. The land-owner is, on his part, bound towards the blacksmith as follows: At the spring harvest he must pay him one *bhar* per plough of wheat or barley. A *bhar* or sheaf is to be as much as can be bound up in the length of three straws. Also one *pai* of four *topás* or eight *sérás* per house. By house is not meant a separate habitation, but a family cultivating in common. At the autumn harvest he must give him one sheaf of *bájra*, *jowár*, *muri*, and *maká*, each sheaf as much as he can carry, and also one *pai*=eight *sérás* of the grain of each of these products; also one *topá*, or two *sérás* of *moth* and *másh*. This custom of giving grain is called *phakkah*. At the spring or autumn harvest the land-owner, on receipt of a *dátrí*, or reaping-hook, must present him with a bundle from each crop; a bundle to be about the third of a sheaf. If a *zamindár* or *lambardár* cut down a tree, the roots and branches are the perquisite of the *lohár* for his charcoal. At the marriage of a daughter in the village, he receives one rupee from the family of the bridegroom, and at the marriage of a son, if he accompany the wedding procession (*barát*), he receives the same. At festivals, *téhár*, he receives a meal for one man.

The land-owner provides the wood, but this artisan has to make and keep in order all the agricultural implements. He has also to give three days' free labour towards the building of a new house, or the repairing of a house. He will receive wages for further time expended, the wood to be provided by the land-owner. If any work is done on the land-owner's premises, the bark and the chips belong to the land-owner; if at the carpenter's house, to the carpenter. Their relations can only be broken off, like those of the blacksmith, at the sowing of the spring crop. He receives from the land-owners the same fees and gifts as the blacksmith, and he receives one rupee on the setting up of a sugar-mill. When the cane is being crushed, he receives $1\frac{1}{2}$ *sér* of *gúr* and a handful of sugarcane, and a well-bucket, *tind*, full of cane juice daily. At marriages and festivals he receives the same as the blacksmith. When building a house or doing any other private work for a land-owner, he receives his food daily. At sowing time he accompanies the land-owner the first day, and receives one *topá*=two *sérás*, or 4lbs., of wheat from each.

He must provide all the earthen vessels required by the cultivators for household purposes, the well-buckets for the Persian-wheels, the large dishes for the sugar-mills. He must also provide what are required for marriages; he can only be employed or dismissed like the blacksmith and carpenter at the sowing of the spring harvest.

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Village servants or
lamins.
The blacksmith—
Lohár.

The carpenter—
Tarkhán.

The potter—
Kumhár.

Chapter III, D. At each harvest he receives exactly as much again as the blacksmith; at marriages the same as the blacksmith, or more or less according to the means of the cultivator. When he provides a cultivator with any vessels at his house, he gets something in the way of grain, the amount of which has never been clearly defined. The day a sugar-mill is started, he receives two well-buckets, *tinds*, of cane juice, and the day the mill stops, the same; also $\frac{1}{4}$ *sér* of *gur* daily. At sowing time, if he convey the seed to the field on his own head or on his donkey, he gets one *topā*=two *sér*s. At the time of cutting the crops, if he provide the reapers with water-vessels and cups, he receives one bundle, or one-third of a sheaf, of that crop.

The barber—*Hajam* or *nati*.

This individual is responsible for the regular shaving of the community, and has to convey the intelligence of all domestic occurrences to the relations. He has to attend upon and administer to the wants of guests and strangers. At each harvest he receives from each threshing floor a sheaf, and grain in an indefinite quantity, according to the means of the owner. On the last day of the working of the sugar-mill, he receives four *tind* or well-buckets of cane juice, and two *sér*s of *gur* from each of his employers. He receives other presents on the happening of domestic occurrences, but they are not fixed, and depend upon the means of the parties. When sent upon any business by a land-owner, he receives his food, and when accompanying him to any marriage or funeral, he receives some present from the house he goes to.

The washerman—*Dhobi*.

Has to wash all the clothes of the husbandmen and mend them, both the clothes of the men and of the women. He has to provide table cloths for marriage and funeral feasts. He can only be dismissed as the blacksmith. He receives at each harvest the same as the barber, and besides that, at marriages and funerals, customary presents according to the circumstances of the husbandmen. If he goes to any house to mend clothes, he receives his food, and if he accompanies any land-owner to a marriage or funeral, he receives such presents as may be given him.

The sweeper—*Chura* or *Musalli*.

Are of two kinds, the *athari* and the *sepl*. The *athari* is a domestic servant always in attendance upon the husbandmen,—a man of all work; he has to carry manure and plough; he has to provide the untanned leatheren ropes for harnessing bullocks, also winnowing baskets and leatheren sieves. The *sepl*, who works for several families, works for each in turn, and twice a year at harvest time he has to provide the above-mentioned articles. Both *athari* and *sepl* have to plaster the houses of their masters. He can only be dismissed like the *lohdr*. The *athari* receives 12 *topās*=24 *sér*s in the *máni* of 8 or 9 *man*; also food twice a day, and a blanket and shoes. When the crops are cut, he receives a bundle from each crop. The *sepl* receives 1 *pai*=4 *topās*=8 *sér*s grain at each harvest, and a bundle of each crop. At the end of the bearing of the cotton crop, they are both entitled to one picking of the field, and at the closing of the mill, to the produce of one sugar-boiling. They receive one-third of every hide, and presents at marriages and deaths, according to the circumstances of the husbandman. A *sepl* is entitled to his food when working for his master.

The *mochi*, cobbler, has to provide shoes for every land-owner, and to mend all leather-work, and to provide whips, and blinkers or cups for the bullock's eyes. He can only be dismissed like the blacksmith. At the spring harvest he gets two sheaves per plough and two *pali*=16 *sars* of grain; at the autumn harvest two sheaves and one *pali*=8 *sars* of grain, as *fakkah*; also one cotton picking at the end of the season, one sugar boiling of *gur*, and at the end of the sugar-crushing, four *tind* or well-buckets of cane juice; also he gets presents at marriages, funerals and festivals, and two-thirds of every bide.

The *machhi*, water-carrier and baker, carries water, provides water for the threshing floors, carries the palanquin at marriage, cooks the wedding breakfast. He receives one rupee half-yearly, and if he provides water for the harvester, he gets one small sheaf out of the crop; if for the threshing floor, he gets two *topis* or four *sars* of grain. For carrying the palanquin he gets Rs. 2 or 3 for each marriage, and takes his wages for cooking the breakfast.

There is also a custom that if either the potter or the carpenter help to carry the seed to the field at sowing time, he gets from every cultivator, whether proprietor or tenant, about one *topi* measure of grain, more or less, according to the amount of land. This fee is called *shirat*. No other village servant is entitled to this. The same relations exist between all village servants (save the *parab* and *mirasi*) and all members of the cultivating class, whether land-owners or only tenants.

The duties of *mirasi* or village lards are as follows:—To get by heart, and to be able to repeat from memory off-hand, the pedigrees of the heads of the families within the tribe. They were always appealed to in former times in the case of any dispute about hereditary property. They have to attend upon the guests of their masters. The agricultural classes keep no household servants but these, and would consider it *infra dig* to wait upon their own guests. They have to accompany their masters on visits of condolence or congratulation; they run round relations from far and near; they have to accompany the daughter going to her father-in-law's house, or the son's wife going to visit her paternal home. The *mirasi* and his wife have to prepare all such things as may be required at a marriage feast—turmeric, salt, pepper—20 days before the wedding; to inform all relations (*gand lijana*) and to attend upon them when present; also to care for all who come upon visits of condolence or to a funeral. The above services are obligatory, and, if refused, the *mirasi* is turned out of the village, and his place is supplied by another. In exchange for their services the *mirasi* receive, on 10 or 12 different occasions between the betrothal and the marriage, presents of from eight annas to two rupees, and among the perquisites are the shawl or other valuable cloth used as the pall at the funerals of the better class. When the marriage procession leaves the house of the bride, the bridegroom distributes to all the *mirasi*, who collect from the neighbouring villages for the purpose, from one anna to one rupee each according to his means. Jatis call this *ratarchari* and *Gujars*, *dar*. The poor give one or two pico to each *mirasi* called *karah*. This custom prevails still; in former days the *mirasi* could secure their perquisites by giving the recusant a bad name, and speaking disrespectfully of him.

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The *mochi*—
Cobbler.

The *machhi*—
Water carrier and
baker.

Potter and carpenter
carrying seed grain.

Mirasi—or lards,
and their duties.

Chapter III, D.**Village Communities, Rights, and Tenures.****Agricultural labourers.**

The subject of the employment of field labour other than that of the proprietors or tenants themselves, and the system of agricultural partnerships, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 711 *f*) :—

"It is not customary for the agriculturists of this district to employ hired field labourers for continuous service; should it so happen that a proprietor is unable to cultivate himself, he makes over his land to a cultivator at half produce rates or a money payment; or should the proprietor be in easy circumstances, he employs one or two servants known as *kāmis* for field labour, giving them food and clothing and salary of Re. 1-8 a month; but at the threshing time, *churas* and *mārallis* are employed, who are paid at the rate of 6 *topdis* ($10\frac{1}{2}$ *sars*) per *manī* ($8\frac{1}{2}$ maunds) of grain stored; of this description of labourers there are 3,095 in the district; when they are freed from this description of business, they maintain themselves by domestic service, handicrafts and ordinary labour, having no dealings with village bankers. The percentage they bear to the total population of the district is 0·48. The condition of such field labourers in this district is inferior to that of the poorer agriculturists who cultivate holdings of their own."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect, the prices quoted are very generally fictitious, and any figures which we possess afford but little real indication of the economical position of the landholders of the district. Colonel Waterfield thus discusses the subject at page 102*f* of his report :—

"It would seem that the debts had increased as the Settlement operations advanced. But the people account for the great increase in registration by saying that the debts have not really increased, but that the advantages of registration are now perfectly clear to the money-lending classes, as the disadvantages are to the borrowers. The attendance of the borrowing classes at the Settlement Courts was an opportunity not to be lost by the money-lenders, who, accompanying their debtors to the *tahsils*, made them not only register the debts of the year, but the balances of their

accounts and the unpaid debts of former years. Whether the indebtedness is greater than in other districts cannot be judged of without the facts, but a more uncomplaining lot of debtors cannot well be found. If the registered debts are Rs. 2,50,000, the unregistered debts must amount to half as much again; in all to more than half the Government demand for the year. But the Government demand being only one-sixth of the gross produce, one-fourth of the latter is only liable for debts and land revenue, and a large margin is left. Notwithstanding the apparently prosperous condition of the district, the people are no doubt much in debt, and the registration of bonds had largely increased in 1867.

"That the debts of the Gujrát *tahsil* are so much greater than those of Kharián is probably due entirely to the character of the people and the money-lenders. Gujrát sets up for being quite a cut or two above' the other *tahsils*. The *chandis* and leaders of fashion frequent the courts, visit the European officers, come up to town daily if living near, periodically if at a distance, and quite look down upon the more unsophisticated, rougher and in some cases (no doubt) more honest, though always less showy, village notables from Phália or Kharián. The *lambardars* and proprietary bodies follow the lead, and do not consider themselves worthy of the name of *zamindárs* if they have not their banker, and a running account with him. No doubt too the yearly increase to the already heavy population is telling, and the consequent minute sub-division of land leads to difficulties. The population has increased between the Census of 1854 and 1868 by 19 per cent., whilst the cultivation has only increased 11 per cent. Constantly I have noticed a strange contrast in the dress and manner and tone of two *lambardars* or proprietors whom I knew to be of the same stock, if not actually brothers; and often the explanation given by my informant, as I left the village, has been that the one has no family and keeps his tenants-at-will, whilst the other has had to portion out his land for the maintenance of six sons with separate houses and rising families. The money-lenders of Gujrát too are more *au fait* at the workings of the courts, and few accommodate any but those with whose families their connection may have existed for generations, save under the security of the duly stamped and registered bond.

"In Kharián the old style of thing exists, people are less expensive in their habits, and the population has some room for expansion. They have no wells to sink or repair, and their cattle bring them in some profits upon which the grain-dealer does not get such a ready hold.

"In the Phália *tahsil*, again, where wells are numerous, and the soil is generally (save in the *bár* and *bet* Jechlám assessment circles) less productive than Gujrát, and more difficult to work than the lighter soils of the Kharián *tahsil*, the expense of agriculture, particularly in bullocks, must be greater, and the result is that the debts are heavier. There is also another reason in the fact that the cultivation has much increased, and this means new wells and fresh cattle, both unpaid for.

"Still the people say that under Sikh rule they only existed through the money-lending class; each cultivator, whether proprietor or tenant, always found himself in debt to his Khatri for at least a six months' supply of household necessaries, such as cloth for clothes, oil, salt, and even grain for seed or food, and cash for occasional emergencies. For interest on this debt, the Khatri received all the produce of the land at a price current of his own, which gave him at least two annas in the rupee profit; accounts were never closed by the agriculturist, who always found himself on the wrong side; each new money loan started with an immediate addition of 6½ per cent. interest, and was only satisfied with a

Chapter III, D.

Village Com-
munities,
Rights, and
Tenures.

Poverty or wealth of
the proprietors.

Debts in the Gujrát
tahsil.

State of the Kharián
tahsil.

Of the Phália
tahsil.

State of the case
under Sikh rule.

Chapter III, D. further 12½ per cent. interest every six months at harvest time. And so it was at the commencement of our rule, but now they say the connection between the two classes is daily becoming weaker, and that a large proportion of the agriculturists have shaken themselves free."

**Village Com-
munities,
Rights, and
Tenures**

Improvement under
British rule.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE, AND LIVE-STOCK.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables No. III and IIIA and II. Table No. XVII shows statistics of Government estates, and Table No. XVIII of Forests. Table No. XX gives the area under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenancy, and rent and the employment of field labour have already been noticed in Chapter III, Section D. The following figures are taken from the Settlement Survey of 1866-67:—

Chapter IV. A.
**Agriculture,
Arboriculture,
and Live-
Stock.**
**General statistics
of agriculture.**

Specification of area.	Tahsil.			TOTAL.
	Gujr.	Kharda.	Pec.	
Total area in acres	1,56,325	3,2,362	469,161	1,507,958
Waste	51,075	80,470	12,350	150,921
Cultivated	11,015	89,362	255,110	355,667
Abrdosed	6,429	4,819	14,016	25,334
Cultivated area	Irrigated	56,915	8,394	102,377
		22,891	7,291	11,581
		131,817	177,718	308,818
	Total	210,625	101,382	154,101
				6,86,416
Revenue-free	10,706	6,453	3,537	20,716
	Total	231,629	107,745	157,052
				607,432

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Table No. III, IIIA and IIIB. An agricultural view of the year is as follows, and from it may be gathered the farmer's idea of reasonable weather:—

- Seasons.*
- Bai-kh ... Spring crops are cut in this month; healthy cool nights, warm days.
 - Jeth ... Heat of value for drying grain. Rain injurious to crops. Hot and healthy. If cold, then unhealthy.
 - Hath ... Up to 15th as above. Rain after 15th good, called *phul jhalla*. If no rain, prospects bad for the year's crops. Land is prepared for autumn crops.

The seasons.

Chapter IV, A.	Sáwan ...	Very hot. Rain every 2nd or 3rd day.
Agriculture, Arboriculture, and Live- Stock.	(July) Bhádon ...	If no rain, then the autumn crops will fail, and the preparation of the land for the spring sowings will be stopped. No grazing; scarcity may be anticipated; this month unhealthy.
The seasons.	(August) Asauj ...	Healthy month. Rains in full force; weather cooler. Land being prepared for spring crops.
	(Sept.) Kartak ...	Spring crops being sown, autumn crops ripen, and are being cut. Rain very valuable. Proverb: "Barseh Díválí jaïseh chohar waïseh Hálí." i.e., if it rains during the Díválí the idler and the ploughman are equally well off.
	(October) Maggar ...	The autumn crops are all got in; cold weather fairly begins.
	Poh (Decr.) & Mágh. (January) Phágan ...	All the grain and fodder stored by the villagers are consumed this month; no grazing; very cold.
	(February) Chét (March)	Cold and windy; the fall of the leaf. — Proverb: "Phágan kaihá, Chétra, kiya karye Bhál : Main aya hún, jhún ; tú banné ládn ;" i.e., says Phágan to Chétar, what shall we do brother, I have swept all clear, now you re-store or reproduce; or again: "Phágan phag phugendah búdhi théridí súr ländd," i.e., the Phágan winds reach old and weak.
Agricultural calendar.	Spring welcome to man and beast; sowing of cotton, sugarcane, and melons begun for the autumn crops; cutting of spring crops commences; rain very useful. Proverb "Barseh Chét náh menreh ghar náh menreh khet," i.e., if it rains in Chét, house and field will not hold the harvest.	
	February ... (Mágh)	The land for both the autumn and next year's spring crops is broken up in this month. The first of the month of Mágh the women of the village don their newest clothes, the men go round on visits of congratulation to all who may have had a son born to them during the last year, and the ploughs are all started. This day is called the Lohí. The ploughs work incessantly throughout the month.
	March ... (Phágan)	The land ploughed in the preceding month is again ploughed over once or twice in this; and cotton, tobacco, melons, cucumbers, water-melons, onions, and other vegetables are sown, and sugarcane is set.
	April ... (Chét)	Crops sown in the previous month are weeded once or twice in this. Vegetables and tobacco are irrigated; sarshaf, massur, and gram crops ripen, and are cut.

May ... (<i>Baisakh</i>)	The month is spent in cutting the corn, and the remainder of the spring harvest.	Chapter IV. A. Agriculture, Arboriculture, and Live- Stock.
June ... (<i>Jéth</i>)	Is entirely occupied in threshing and winnowing, which operations are hurried on as quickly as possible for fear of storms.	Agricultural calendar.
July ... (<i>Harh</i>)	The grain crops have been got in by the middle of the month, when the tobacco crops are cut and buried in the ground for 15 days. The cotton and cane are weeded once.	
August ... (<i>Sawan</i>)	From the 1st to the 15th, rice, Indian corn, <i>bájra</i> , <i>jowár</i> , and other autumn crops, are sown; after the 15th any land destined for spring crops is ploughed once or twice, and then the rice and millet crops are weeded, <i>tali karna</i> , and the autumn crops, <i>götl karna</i> , the difference being that in rice crops all the weeding must be done by the hand, under water.	
Sept. ... (<i>Bhadron</i>)	Up to the middle of the month the weeding of the <i>kharif</i> crops continues in the afternoons, the weeds forming forage for the cattle. The mornings are spent in ploughing. In the latter half of the month the ground is ploughed, and the following crops are sown: <i>sarshaf</i> , gram, <i>tára míra</i> , carrots, turnips.	
October ... (<i>Aszuj</i>)	The autumn crops which are ripening have now to be watched, and the land which has been left for barley, <i>masúr</i> and linseed is ploughed over two or three times, after which those crops are sown. Land is also prepared for the next year's spring crops for corn, cotton and cane. Cotton-picking begins; the women perform this, being accompanied by the female village servants connected with them, who receive one-fourth of their pickings as wages.	
November, (<i>Kátak</i>)	Is occupied entirely in sowing corn and cutting the autumn crops.	
December, (<i>Maggar</i>)	The threshing and winnowing of the autumn crops, Indian corn, <i>bájra</i> , <i>másh</i> , <i>jowár</i> , go on throughout the month, and towards the end the cane-mills or presses are set up and put in order.	
January ... (<i>Poh</i>)	The cane-mills work this month. Barley and wheat are irrigated. In the rain tracts where neither cane is grown nor wells exist, the <i>zamíndárs</i> occupy themselves in manuring the fields.	

No ploughing is ever done either in January or in June (*Jéth*), "which are considered *unlucky months*," although it continues pretty nearly without intermission during the other ten.

The area is divided into four zones of fertility: I, the sub-montane; II, the dorsal or high central plateau; III, the low-lands; IV, the alluvial; the V being a combination of III and IV, low-lands sometimes flooded. But the natural conditions of the larger portion of the two first are changed by what may be called the principal

Zones of fertility.

Chapter IV, A.

Agriculture,
Arboriculture,
and Live-
Stock.

Submontane zone.

Central zone.

Lowland zone.

Alluvial zone.

Low flooded zone.

Soils.

features of the district, the Pabbi hills and the Bhimbar torrent, which latter operates most powerfully upon III and V. The 1st or *submontane tracts*, east of the Bhimbar, form part of the natural slope from the base of the lowest range of the Himalayas; flat or undulating plateaus of dry sandy soil, intersected by four or five *nallas* or hill torrents, which, rising in the southern water-shed of this range, are fed by the rainfall of but a small area, and, running through this tract in deep channels with a southerly direction parallel to the Bhimbar, merely drain it, and confer no benefit until, passing through the I and II zones, they reach the III or low-lands, which they occasionally fertilize, but often affect injuriously. The Bhimbar alone rises beyond the low near range of hills, through which it bursts, draining a large area in Jammu territory and several small valleys. Coming down periodically during the rainy seasons, it moistens the low-lands on its banks, and passes on, like the small torrents, to fertilize a portion of the III zone. But across the head of the submontane tract, west of the Bhimbar, nature has thrown up the Pabbi range of low volcanic hills. They arrest all drainage from the Himalayas, all percolation from the Jehlam, and render these tracts and the II zone, or high central plateau adjoining them, entirely dependent upon the rainfall within the district. The II or dorsal and central tract is of a stronger and better soil; that portion lying nearest the submontane, being like the latter, devoid of water and so incapable of irrigation, but receiving some moisture by the overflow of rainfall from them. This overflow, however, always taking a southerly direction, has crossed the district into the low lands just at the head of the high table land of the *bār*, which, with its strong rich soil, is thus made entirely dependent upon its wells (from 60 to 80 feet deep), supplemented by a rainfall which has gradually diminished as the distance from the hills has increased. The III zone consists of low-lands, a belt of almost uniform breadth running the length of the district between the generally-defined banks of the central tract, from which it receives any overflow of copious rain, and the alluvial land along the banks of the Chináb. The soil of this tract, generally a good loam, appears gradually to deteriorate as it runs south-west, where it loses any advantage from the effect of the hill torrents, which flood and fertilize the upper portion in the Gujrat *tahsīl*. All this tract is highly cultivated and carefully irrigated by wells. Between these low lands and the Chináb river, and also along the edge of the Jehlam, run the alluvial tracts forming the IV zone; moistened by percolation from these rivers, with wells of a depth never greater than 20 feet, they enjoy great facilities for agriculture in the driest seasons; some compensation for the varying fortunes which are borne down these unmanageable silt-bearing streams, sometimes to make, sometimes to mar. The V zone, a combination of III and IV, consists of low-lands through or over which the Bhimbar torrent periodically flows.

The tables on pages 74 and 75 show the soil and irrigation areas as ascertained at Settlement measurements (1866-67). The soils are classed as—(1), well irrigated or *chāhi*; (2), flooded by rivers or *saildbi*; (3), dependent upon rain or *bārāni*—(a) manured or *gora*, (b) clayey or *rohi*, (c) loam or *doshāhi*, (d) sandy or *maira*.

Table No. XIV shows the irrigated area as returned in the Administration Reports; while the table on pages 74-75 shows the area as ascertained at the measurements of last Settlement (1866-67). Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time 1 per cent. of the cultivation was irrigated from canals, 12 per cent. from wells, 9 per cent. was flooded, and the remaining 78 per cent. was wholly dependent upon rain. The following figures show the number of wells then existing in the district with certain statistics regarding them:—

Chapter IV, A.
Agriculture,
Arboriculture,
and Live-Stock.
Irrigation.

Number of wells.	DEPTH TO WATER IN FEET.		COST IN RUPEES		BULLOCKS PER WHEEL OR BUCKET.		ACRS IRRIGATED PER WHEEL OR BUCKET.		
	From	To	Masonry	Without Masonry	Number of pana.	Cost in rupees.	Cost of gear.	Spring	Autumn.
5,383	..	20	300	5	4	240	35	18	12
2,072	20	40	350	..	5	350	40	20	15
531	30	40	400	..	5	450	50	24	16

Of these wells 108 were unbricked. The Persian wheel is always used. The wells under 20 feet deep are found only close to the rivers, and the depth increases with the distance from the stream.

A calculation of the profits of an average well is made by Colonel Waterfield as follows: The difference between the produce of the 20 acres unirrigated, Rs. 112-4, and of the same land under well irrigation, Rs. 198-4, is shown to be Rs. 86 per annum. The cost of working it is shown to be Rs. 55, leaving Rs. 31 to the owner, of which Government takes its share. But the cost and expense of wells differ of course very greatly. In the *bārī* a well costs Rs. 500 or Rs. 600, whilst the cattle required must be strong buffaloes, and the rope itself, 140 cubits or 210 feet long, is generally made of the *pathah* or palm leaf brought from Kālā Bāgh and Sohan Suketar, in the Shāhpur district, and from the Kular Kahār hill, in the Jehlam district; the rope does not last more than a month; 12 are used in the year, which, at Rs. 2-8 per rope, amounts to Rs. 30.

Profits of an average well.

Table No. XXII shows the number of cattle, carts, and ploughs in each *tahsil* of the district as returned in 1878-79. The implements and 'other farm' stock required by a peasant cultivator are detailed in the statement on page 76, which also gives the price of each item at the present day in comparison with those of Sikh times. It will be seen that, including a sugar-mill and a cart, the farm stock of a cultivator is estimated to cost him in round numbers Rs. 100. To this should be added the cost of bullocks, the number of which will of course vary with the nature of the holding, and its capacity for irrigation.

Agricultural imple-
ments and
appliances.

Chapter IV, A.

Statement showing the acreage of soils (Settlement of 1867).

Agriculture,
Arboriculture,
and Live-
Stock.
Soils.

Pargana.	Name of Circle.	CLASSIFIED BY SOILS.				
		Manured (Gora).	Clay (Rohi).	Loam (Do- shahi).	Sandy (Maira).	Total.
Gujrat.	Chamb	... 1,225	4,771	6,577	2,308	14,881
	Niāndah	.. 1,491	1,717	4,775	4,413	12,426
	Bet	. 2,232	2,509	7,163	6,989	18,803
	Jatātar	... 6,097	5,615	10,699	20,735	52,146
	Bhimbar	.. 1,575	4,611	9,019	6,530	21,765
	Dandek Darya	... 461	669	3,881	5,310	10,821
	Būlandi	.. 3,044	1,630	13,285	41,223	60,182
	Palāhi	... 3,192	1,798	11,464	34,405	50,350
Total		... 10,317	23,390	75,803	122,433	340,903
Kharidān.	Bet Jehlam	... 1,165	340	2,304	9,393	13,202
	Hethār Pabbi	... 2,053	11,748	19,962	15,016	52,684
	Mairā	... 1,612	3,155	14,403	18,629	37,820
	Bhimbar	... 1,037	2,742	4,561	10,111	25,354
	Pār Pabbi	... 2,707	1	1,171	16,110	20,088
	Būlandi	... 3,303	132	2,188	26,093	31,779
	Urār Pabbi	... 910	775	1,917	6,754	10,386
	Total	... 14,745	18,023	46,539	111,115	191,323
Phulīā.	Bet 1st, Jakāliān	... 2,203	876	5,168	2,386	10,633
	Bet Jehlam	.. 2,370	945	7,440	4,253	16,508
	Bhimbar	.. 800	974	2,039	881	5,693
	Bet 2nd, Qādirābād	... 1,131	944	3,378	4,410	8,879
	Pakheri	... 6,266	1,456	5,682	11,695	24,039
	Hethār	... 2,591	671	3,916	9,120	16,331
	Nakkāh	... 2,310	1,366	7,423	9,203	20,302
	Bār	.. 3,396	3,168	8,825	11,721	27,113
Akiwālah		... 4,120	854	8,773	10,814	24,570
Total		... 24,689	111,254	53,570	64,572	154,101
GRAND TOTAL		... 68,761	53,557	176,978	295,120	586,418

Statement showing the acreage of soils (Settlement of 1867).

Chapter IV, A.
Agriculture,
Arboriculture,
and Live-
Stock.
Soils.

Parganah.	Name of Circle.	CLASSIFIED ACCORDING TO WATER-SUPPLY.			
		Irrigated (Chahi).	Flooded (Sailabi).	Dry (Barani).	Total.
Gujrat.	Chamb	6,105	2,390	4,356	14,851
	Niāndah	5,396	837	6,203	12,426
	Bet	8,065	8,323	2,503	18,893
	Jatitar	10,332	6,450	20,304	52,146
	Bhimbar	10,690	6,026	5,869	21,785
	Dandeh Darya	207	4,175	6,379	10,621
	Būlandi	3,075	3,105	62,052	60,152
	Palshi	1,835	2,523	46,601	50,959
Kheria.	Total	56,916	32,891	151,167	240,003
	Bet Jchiam	212	3,583	9,127	13,202
	Hethar Pabbi	715	-	51,060	52,684
	Maira	3,143	62	34,621	37,820
	Bhimbar	1,781	2,301	21,202	23,354
	Pär Pabbi	106	876	19,106	20,088
	Būlandi	427	103	31,249	31,779
	Urde Pabbi	34	1	10,751	10,386
Bhilia.	Total	6,398	7,906	177,718	101,322
	Bet, 1st Jakallian	7,817	1,073	1,113	10,633
	Bet Jehlam	7,003	5,201	3,241	15,603
	Bhimbar	6,190	48	256	6,693
	Bet 2nd Qadirsbad	4,910	4,200	762	9,672
	Pakheri	20,103	98	3,889	21,080
	Hethar	11,676	106	4,547	16,331
	Nakkah	11,477	12	8,003	20,392
Ilār.	Total	13,618	95	13,500	27,113
	Akhwālah	20,823	140	3,601	24,670
GRAND TOTAL.		102,577	11,551	39,013	164,101
		107,990	61,078	369,618	586,418

Chapter IV, A.

Detail of agricultural implements, with statement of cost price.

Agriculture,
Arboriculture,
and Live-
Stock.

Agricultural imple-
ments and
appliances.

vernacular name.	English.	Cost price.		
		In Sikh times.	Present.	
		Rs.	As.	P.
<i>Hal</i>	Plough	1	13	6
<i>Panjali</i>	Yoke	0	10	0
<i>Tarat</i>	Whip	0	1	0
<i>Nall</i>	Seed drill	0	2	6
<i>Sohagd</i>	Clod-crusher	1	7	6
<i>Mainâ</i>	Clod (small)	0	13	6
<i>Belnd</i>	Sugar-mill	40	15	9
<i>Girkhal</i>	Oil-press	3	4	0
<i>Jhandrâ</i>	Rake for raising up ridges of earth	0	2	0
<i>Pâhori</i>	Hand-scraper, worked by two men	0	1	3
<i>Kull</i>	Spade	1	4	6
<i>Khurpâ</i>	Hand-hoe	0	2	0
<i>Kulhâl</i>	Axe	0	8	0
<i>Dârlî</i>	Reaping-hook	0	1	9
<i>Mannâ</i>	Raised stage for watching crops	1	8	0
<i>Sanguk</i>	Pitch-fork	0	1	6
<i>Trengli</i>	Ditto	0	3	0
<i>Phallih</i>	The sledge, or harrow dragged by bullocks over the corn when threshing	0	1	6
<i>Chobâ</i>	Crowbar	0	4	0
<i>Chhaj</i>	Winnowing sieve	0	1	0
<i>Gaddâ</i>	Cart	10	0	0
	Total	72	10	0
		97	8	0

Manure and rotation
of crops.

The table on pages 74-75 shows the manured area as it stood at the survey of last Settlement (1866-67). On these figures Colonel Waterfield remarks that it has increased very little since the first Regular Settlement:—“The return,” he further remarks, “cannot be altogether depended upon, and may be said to represent only that land which from its proximity to the villages is invariably manured, and not that which receives an occasional dressing. Many Gújar villages still seem to use this valuable commodity only to enlarge the mound on which their houses are clustered; they maintain that it does not suit this soil. Much manure is also consumed as fuel.”

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (page 246 f.):

“Percentage of cultivated area which is manured:—

	Constantly manured	Occa- sionally manured	Not manured	Total.	Percentage of previous column, which bears two or more crops.
Irrigated land	20	14	66	100	2
Unirrigated ,	15	5	80	100	...

“The quantity commonly used is from 100 to 160 maunds of manure to one acre previous to ploughing for sowing.

"The rotation of crops is as follows:—

"After wheat or barley cut in a green state for fodder it is removed, the land is sown with crop other than cereal grains, such as sugarcane, tobacco, tea, etc.; but after the above crop, remaining in maturity, jute, cotton, etc., are sown. To the extent to which unmanured lands are helped by rain or repeated ploughing it is that the produce is thus increased by one-half. Irrigated lands are manured previous to sowing, then cultivated and ploughed three or four times, and when the seed is sown, it is sown in two rows, and the unirrigated land is only ploughed at the rate of one broad. It is occasionally left fallow, such as every fourth or fifth year."

Crop.	1866-67.	1867-68.
Rice	2,325	1,957
Opium	2,323	1,951
Potato	1,717	1,217
Mustard	1,111	1,111
Barley	1,016	1,016
Tobacco	1,015	1,015
Cotton	1,014	1,014
Lentils (green and yellow)	1,013	1,013
Sugarcane	1,012	1,012
Millet	1,011	1,011
Pulses	1,010	1,010
Tea	1,009	1,009
Flax	1,008	1,008
Groundnut	1,007	1,007
Other crops	1,006	1,006

Chapter IV. A

Agriculture, Arboriculture, and Livestock.

Manure and rotation
of crops.

Principal staples.

Table No. XX shows the areas under the principal agricultural staples. The remaining areas under crop in 1866-67 and 1867-68 were distributed in the manner shown in the margin. The following figures show the crop areas as they stood at the measurements of last Settlement, 1866-67. —

DESCRIPTION.	AREAS UNDER CULTIVATION, 1866-67.	
	Acres	Percentage on total area
<i>Class I.</i>		
Rice	10,126	2
Tobacco	2,323	1
Vegetables	2,459	1
Flax	10,631	3
<i>Class II.</i>		
Wheat	21,533	6
Grain	13,231	6
Br. Barley	3,257	1
Beans	4,612	6
Uggs (or wheat and barley mixed)	2,701	1
<i>Class III.</i>		
Mustard (green)	13,962	9
Linseed	2,597	1
Barley	19,321	3
Rijra	53,400	16
<i>Class IV.</i>		
Pulses (green and yellow)	20,154	6
Turmeric (Pungent yellow)	2,701	2
Chana (Pisum sativum Chick)	50,677	6

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The *rabi* crops occupy 58 per cent. of the land, 46 per cent. of the entire cultivation being wheat, 3 barley, 3 grain, 2 *tārd inti* (rocket), 4 miscellaneous. The *kharif* amount to 42 per cent., of which *bajra* (millet) forms the staple crop, being 19 per cent. of the entire cultivation, *jowar* (millet) 3, *moth* (lentils) 4, *chari* for fodder 4, cotton 8, sugarcane 2, miscellaneous 2 per cent. Captain Waterfield's remarks upon the principal staples of cultivation may be here extracted:—

"The best sugarcane is grown in the Chamb, Niāndā, and *bet* tracts of the Gujrāt *tahsil*; the finest perhaps in Langeh Khojiyānwāli and Dhariwāl, in the *bet* tract. The *tahsil* Phālia cane is inferior to this, though grown in large quantities. The cattle consume much of it. But this district is not famous for its cane, and no sugar is manufactured from it, except *chini*; the finer kinds are all imported from Siālkot or Jalandhar. Three kinds of sugarcane are grown—*pondah* (in the vulgar tongue *ponah*) of two kinds. The first and best, Jalandhīrī, grown in Jādūlpur, Gujrāt, Rānīwāl, Kot Mīr Husain. It was introduced from Siālkot soon after annexation; it is eaten in the raw state, and not manufactured. The second is called 'Sahiranpūrī,' somewhat similar to the above, only larger, and being harder, is not so edible, but it is not manufactured. These are to be found in the market during eight months of the year, but not during the four rainy months. The third, called *kākhī*, is the one commonly grown and indigenous.

"The best wheat is grown in these tracts also; that of Rattī, Gīrīlāl, Gārīlab, and Shāhdīwāl, is perhaps the most famous. There are two kinds of wheat—one, called the small wheat, has a red grain, and is more valued than the *dāgar* wheat; this is known by its long black beard and very large ear, and by the length of the straw; it is very handsome but inferior to the smaller kind. I have seen this *dāgar* wheat growing to an extraordinary size in lands occasionally flooded by the Bhunbar; for instance, in those of Khūmī Chirk north of the Grand Trunk Road. The wheat in the other *tahsils* is fair in quality, in the *bār* very good. Much is exported, perhaps Rs 3,00,000 worth annually; and most of this passes down the rivers Chināb and Jehlam to Multān and Sakkhar. The rice called *bārmati*, with its peculiar scent, is not produced in this district; good ordinary rice is grown in Jalowālī, Shokhpur, Kot Nīkā; in the other *tahsils* a bad kind of red rice is grown. The cotton of the Jatātar tract, in the Gujrāt *tahsil* is the best, but not better than that grown as a rain crop in the *bār*. One variety, with a deep purple flower, is specially esteemed. The best *bajra* is grown in the submontane tracts, which have a larger rainfall. The best gram is grown in the villages of Umrah beyond Dingah, in the Khāriān *tahsil*; the best *moth* in the Hethār Pabbī and Akīwālāh tracts of the Phālia *tahsil*. Flax is grown in the *bet* or alluvial tracts of the Gujrāt *tahsil*, but it is not worthy of mention. It does not receive encouragement. Tobacco is only grown for home consumption within the district. Roughly the changes during the ten years (intervening between the two Settlements of 1857 and 1867) have been as follows:—

	Acres.	Acres.
Sugarcane has risen from	...	10,000
Vegetables "	5,000	7,400
Cotton "	21,000	46,000
Wheat "	205,000	271,000
Gram "	12,000	15,000
Jowar "	37,000	48,000
Sorghum "	9,000	13,000
Moth, Mung "	14,000	200,000
Chari, (fodder)	10,000	20,000

" Indian corn, *goji*, rice, flax, *til*, *māsh*, *langni*, have all fallen off, and none are grown in any great quantities. All this is very satisfactory, showing a great improvement in the crops grown."

To these remarks may be added the following note furnished by the Deputy Commissioner on the present aspect of the cultivation of staples :—

" Linseed is very rarely grown in separate fields. Generally it is grown on the borders of fields of wheat, to protect it from being injured by the cattle."

" The poppy is mostly grown in the Phália *tahsil*. Aroras purchase the standing crop from the cultivators and extract opium. In the Gujrát *tahsil* it is grown in Gakbra, Chak Manju and in the neighbourhood of Bhilowál. In the Khárián *tahsil* poppy is grown to a very small extent.

" *Masár* is grown in lands which are inundated (*saildbi*). Barley is grown in all the three *tahsils*, the best kind being grown in lands watered from wells. *Tárá míra* is generally grown on *báráni* lands. Green *tárá míra* is used as fodder for camels and goats. Oil is made from its seeds, and the oil-cake is used as food for cattle. Mustard is grown in all the three *tahsils*. The leaves are used as fodder for cattle, and when green, are eaten by the *zamindárs* as a salad. Oil is made of its seeds, and the refuse is used as food for cattle. Last year (1883), large quantities of mustard were purchased in this district by merchants for export.

" *Sugar-cane*.—Sugar-cane for eating (*ponah*) is of two kinds—the Sahárampuri and the Jalandhari. The Sahárampuri is not now grown in this district. Its cultivation has not yielded good results. The Jalandhari is the only kind grown in this district, and is cultivated in Jalápur, Gujrát and Naushera, and is taken to other places in the district for sale. The cane of Naushera is sweet and soft, and is considered the best in the district. The cultivation of it has not extended much, as molasses cannot be made from its juice. There are three varieties of the ordinary cane grown in the district. (1) *Dhaulu*, which is the best, and is commonly grown throughout the district. *Gúr* of good quality is made from it. The best kind is grown in the bet tracts in the Gujrát and Phália *tahsils*. The *dhaulu* sugarcane grown in *duáhi* lands is sweeter than that grown in the *chhamb* lands. (2) *Treru* is grown in *jatatar* and *saildb* lands. It is harder and less sweet than *dhaulu*. (3) *Chinkhi* is grown in *zail* Gangwál; it is like *charhi*, and does not yield as good *gúr* as the *dhaulu*. It is used as fodder for cattle, when other fodder is scarce, or when from severe cold or other cause it deteriorates and cannot be used for making *gúr*. The fibre of sugarcane, which remains after the juice has been expressed, is used for making ropes for the Persian-wheel and small mats (*khere*). Sugar-cane is the most valuable *kharif* crop in the *jatatar* villages.

" *Másh* is grown mostly in the western and northern parts of the Gujrát *tahsil*. In the other *tahsils* it is grown to a very small extent. It is imported from Manawár in the Jammu territory.

" *Kangní* and *saváñk* are cultivated with crops of *málli* on well-irrigated lands. These crops come to maturity before the maize crop. These grains are used by Hindus as (*phalohar*) food on occasions of fasting (*barat*). *Kangní* is also given to quails.

" *China* is grown in both the *rabi* and *kharif*. The crop comes to maturity in two months and a half from the time of sowing.

" *Mandíl* or *chalodara* is cultivated to a very small extent on lands watered from wells. It is eaten by the poorer classes. *Kohdara* resembles the *chalodara*.

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Principal staples.

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Average yield. Production and consumption of food grains.

"*Til* is grown in the three *talukas*. The white variety is used in the making of *counfit*.

"*Kalaf* or *rashrān* is grown in the neighbourhood of Kiladar, and is used for dyeing the beard and hair black; indigo is not made of it. The *kalaf* of Kiladar is famous, and is *crem* valued at *Lahore*, where it finds a good market.

"The tobacco grown is of two kinds, *balkhi* with small leaves, and *desi* with leaves long and broad. The *balkhi* variety is considered inferior, and is little cultivated.

Table No. XXI shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 27. The total consumption of food grains by the population of the district as estimated in 1878 for the

Grain.	Agricul-turists.	Non agricul-turists	Total
Wheat	16,76,073	14,23,082	31,00,177
Interior Grains	13,42,374	13,42,374	
Pulses ..	3,35,618	1,15,676	4,51,293
Total	33,56,186	16,80,760	40,36,946

purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 616,347 souls. On the other hand, the average

consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food grains was also framed at the same time : and it was stated (page 152, Famine Report) that there was an annual surplus of some 616,000 maunds of food grains available for exportation, consisting of wheat and *bajra*, most of which was exported to *Jehlam*, *Gujranwala*, *Wazirabad*, *Sialkot* and *Pind Dadan Khan*. The annual produce of the district, based upon the Settlement figures of 1868, is thus estimated by Colonel Waterfield :—

Estimate of average annual produce.

1 Number.	2 Harvest.	3 Name of produce.	4	5	6
			CULTI-VATED ARFA.	PRODUC-E IN KANCH WEIGHT.	AVERAGE OF 30 YEARS VALUE.
			Acres.	Maunds.	Rupees.
1		Tobacco	...	...	40,112
2		Kusumbara	...	2,270	811
3		Red-pepper	...	2,195	4,018
4		Poppy	...	1,741	12,148
5		Wheat	...	4,245	5,660
6		Gram	...	3,510	3,976
7		Goji	...	2,683	1,02,213
8		Coriander	...	1,063	15,514
9		Mustard	...	900	1,02,591
10		Linseed	...	13,263	8,095
11		Bairra	...	722	4,018
12		Mavir	...	142	1,059
13		Barley	...	2,683	34,008
14		Tird Mira	...	10,329	12,077
15		Maithra	...	9,701	83,988
16		Sainji	...	265	23,874
				312	1,260
				...	1,676
		Total	...	339,772	26,13,667

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Average yield. Pro-
duction and con-
sumption of food
grains.

1 Number.	2 Harvest.	3 Name of produce.	4	5	6
			CUL- TIV- ATED AREA. Acres.	PRODUCE IN LACHA WEIGHT. Maunds.	AVERAGE OF 30 YEARS VALUE. Rupces.
1	Khâriā.	Sugarcane	... 10,126	205,535	2,32,889
2		Vegetable	... 7,489	...	69,155
3		Cotton	... 46,851	380,532	4,06,319
4		Indian corn	... 3,367	63,708	20,904
5		Jowâr	... 48,012	509,333	1,05,438
6		Munji	... 2,801	61,750	22,674
7		Bâjâra	... 83,463	1,218,542	3,93,488
8		Flax	... 391	2,885	3,439
9		Til	... 2,833	24,823	16,708
10		Mach	... 587	6,270	2,515
11		Mandal	... 314	4,086	468
12		Mang moth	... 20,454	233,623	82,813
13		Kungnî, china	... 57	4,785	1,006
14		Char	... 20,639	...	1,05,273
15		Sudank	... 110	775	162
		Total	... 219,034	2,806,899	16,83,450
		Grand Total	... 587,806	8,836,617	41,07,117

The figures in the margin show the area of the several forests of the district which have been declared under the Forest Act;

while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The following note on the forests of the district has been kindly furnished by Mr. Wild of the Forest Department:—

Arboriculture and forests.

Name of Forest.	Area in square miles.	
	Reserved	Unre- served.
Gujrat râkh ...	2	...
Islands on Chinâb ...	2	...
Pabbi Forest ...	39	...
Râkh in the plains ...	32	...

"The forests of the Gujrât district consist of 17,011 acres of râkhs, 5,576 of bâlás, and 5 of plantations; in all 52,592 acres. They came under the control of the Forest Department in 1870. The rights of Government in these forests are absolute, the villagers having no concurrent rights of any sort. Twenty-six bâlás, in area 5,576 acres, are situated on the bank, or in the bed of the Chinâb river; 16 of these, in area 4,505 acres, are in the Phâlia tahsil, and 10, in area 1,071, in that of Gujrât. The Pabbi reserve in the Khâriâñ tahsil runs somewhat parallel to the Jehlam river at a distance of some five miles from it. Thirteen of the râkhs (reserved forest), in area 20,264 acres, are studded about the bar of the Phâlia tahsil, in a line from Dingah to the Shâhpur boundary, while two, in area 1,562 acres, are situated in the south-east of the district near the Chinâb and Jammu territory. The reserves are mainly demarcated by continuous or intermediate trenches. Pabbi and Râsûl have masonry pillars. The unreserved forests are merely defined by mud pillars. The bâlás are generally bounded on one side at least by the river, while the other boundaries, as well as those of the râkhs, are village lands. The bâlás are lowlying lands on the bank or in the bed of the river. Twelve of the Phâlia râkhs (the bar râkhs) are entirely level, while that

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Pabbi to which Rasúl is attached, is a low chain of hills cut up with endless deep, and often precipitous, ravines. The highest hill is the Mori peak, 1,400 feet above sea level. Dhúl and Mári are on the old high-bank of the Chínáb, and the latter, though level, is also intersected with ravines.

"The chief tree vegetation of the *bār rākhs* is the *jand*, *karir*, *dhāk*, and *malah*; while *Phulā*, with a sprinkling of *kikar*, *dhāk*, and *tāli*, &c., form the trees of the Pabbi, and also of Dhúl and Mári where there is a larger portion of *kikar* and *tāli*. The *jand* produces a fruit called *sangri*, which is much eaten by the poorer classes. *Della*, the fruit of the *karir*, is sold in the *bāzār* at 4 pies a seer for the manufacture of pickles. Almost all the *beldās* contain a plot of more or less extent, of pure *tāli*. The *bār rākhs* are open and thinly wooded, while the Pabbi is simply dotted here and there with a bush, the remains of virgin forest. The wooded portions of the *beldās* are far more dense and compact, and are the results of sowings. The trees of the *rākhs* are generally stunted and badly grown, while those of the *beldās* are often very fine.

The forests produce pasture and wood fuel in fair seasons; the quantity of grass is profuse; wood is scanty, and averages about thirty maunds per acre. Grazing yields a yearly revenue of Rs. 10,061. Much wood has not yet been disposed of. Grazing is leased out yearly in March, in most of the *rākhs* and *beldās*, to contractors or villagers. In the Pabbi, Dhúl, and Mári and some of the reserved *beldās*, this is done direct by the Department. In 1872 a quantity of fuel was supplied from the *bār rākhs*, the Pabbi, Dhúl and Mári to the Punjab Northern State Railway for the Chínáb and Jelham bridges. In 1883 fuel from the *beldās* was furnished to the Chínáb Canal. Carts and camels convoyed the wood from the *bār*, and boats from the *beldās* and Dhúl and Mári."

The following table shows the name and area of each forest, distinguishing those which are "reserved" from those which are "unreserved."

Reserved Forests.		Unreserved Forests.	
	Acre.		Acre.
Khárián tahsil. Pabbi	= 23,185	Gujrát tahsil.	Gazi Chak 5
Rasul	= 1,075		Mohla 26
Chummo	= 2,560		Chak Gillan 193
Gohur	= 2,547		Lunge 42
Bukun	= 1,862		Sadullapur 140
Bachchar	= 475		Long 239
Bhiki	= 3,610		Kamokt 101
Sohawa Kadam	= 3,612		Chimkey 87
Do. Judd	= 1,401		Naranug 125
Shahidawali	= 609	Tahsil Phália.	Khose 76
Waen	= 1,109		Mastilka 136
Minarghar	= 899		Jukallan 932
Tarauniaw Ali	= 313		Thutta Allia 680
Tubbi Taur	= 209		Rammal 41
Dhul	= 538		Sohimpur 101
Mári	= 1,004		Randialli 62
Bibolpur	= 53		Kala Shadian 1,327
Kaujowal	= 40		Jajo 139
Sayan	= 15		Kadirnabad 205
Kotli Gohan	= 82		Farakpur 62
Sadhoki	= 27	Total acres	= 4,773
Nath	= 331		
Pindi Tatar	= 260		
	Total acres	= 17,619	

The following statement shows the number of cattle of all kinds in each taluk of the district as enumerated at the time of the Census effected during the currency of the recent Settlement proceedings:—

STATEMENT, OF STOCK 1866-67.

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Live Stock.

State:	Cattle.	Horses.	Punja.	Bulls.	Asses.	Cows.	Sheep & Lambs.	Bulletas.	Buffaloes.	Oxen.	Sheep.	Total.
Gujrat	27,212	2,074	2,477	6,721	4,812	7,310	7,581	47,978	21,673	6,192	9,926	44,520
Kharān	4,742	—	—	2,912	4,475	41,256	5,773	49,175	13,479	17,704	6,574	175,240
Phalia	225	50	—	—	57	522	11,075	21,45	20,314	4,073	7,129	140,431
Total.	32,189	2,124	2,474	12,259	5,251	77,587	13,241	60,751	20,185	20,023	27,724	777,773

Table No. XXII gives the figures as shown in the Administration Reports at various periods.

The people of the district are very fond of horses, and every man of any substance keeps a mare. The breed is of average excellence. Only the fillies as a rule are kept by the breeders, the colts being mostly bought up at about a year old by down country horse-dealers for re-sale at the Batear and other large fairs. The people are unable, they say, to keep the colts on account of their becoming troublesome, so that they cannot, like the fillies, be fed and tended by the women and children of the household. The price for a good one-year-old colt ranges from Rs. 60 to 80.

Horses.

The first horse-show in Gujrat was held on the 19th February 1883, 560 animals were exhibited, of which 22 were sold. The whole amount, Rs. 500, mentioned by the Government of India for prizes, was awarded. Five Hanoverian Pelham bridles were also distributed to influential men in the taluks of Gujrat, Kharān, Phalia and Jelilam. There are 400 branded mares for horse-breeding, and 100 branded and 200 other mares for mule-breeding. There are 7 Government horse stallions, of which 4 are Norfolk Trotters and 3 stud bred; 4 being kept at the *raddr* station, 2 at Kharān, 1 at Phalia. There are 5 Government donkey stallions, of which 3 are of Arab breed, 1 of Bokhara breed, and 1 of Italian breed. The Government system has been in operation since 1873. Some progress has been made by the breeders in learning to rear their young stock on sound principles. The prices now realized at the horse fairs for promising young stock have caused increased attention to their nurture. A. E. Quicripel, Esquire, pronounced the branded fillies (class II) shown in the last fair to be a splendid lot, and in class III the four-year old fillies to be "a very fine lot," the three-year olds "very good," the two-year olds "excellent, better than either the four or three-year olds," and in class V, yearling colts to be "a very promising lot, and fillies a very fine class with great quality."

Horse and mule-breeding operations.

Year.	Colts.	Year.	Colts.
1871 ..	9	1872 ..	25
1872 ..	2	1873 ..	8
1873 ..	15		

There is one *soluntri* in employment since 1879. Fifty-nine colts were castrated by him as shown in the margin. In the show of 1883, 8 remounts were purchased by the Remount Department and

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7 by the 18th Bengal Cavalry. Colts out of branded mares by

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Cattle.

Year.	Colts.	Year.	Colts.
1879 ..	3	1882 ..	16
1880 ..	18	1883 ..	11
1881 ..	3		

Government stallions were purchased and taken out of the district by dealers, as shown in the margin.

The cattle are of the ordinary Punjab breed, though somewhat improved in point of size by the introduction in 1854 of 24 bulls from Hissár. The cattle of the *bār* and Gogar are considered the best. Zamindārs however purchase their best bullocks from the Rāwālpindi district. The larger cattle, however, are said by the people to require higher and more artificial feeding than those of the indigenous breed, and the cows to give less milk. The increase in size therefore is not without its compensating drawbacks. On the subject admitted to of the grazing of cattle, Colonel Watersfield has the following remarks :—

"The grazing of the cattle in highly cultivated and thickly populated tracts is becoming yearly more difficult. From May to 15th June the cattle are fed in the stubble of the newly-cut spring crops, or in any waste which may be available. From the middle of June to the end of July the cattle are stall-fed upon chopped straw, and in irrigated tracts upon *moth* and *chari* (thero called *char*), which have been raised for the purpose. The large cattle-owners send all the animals they can spare to the grazing lands in the *bār* or on the river banks, for which they have to pay eight annas per buffalo and four annas per cow. In August the rain grass has sprouted. Those who have grazing enclosures feed their cattle there, and others in the fields until they are ploughed; after these are ploughed, the cattle pick up a scanty fare along the edges of the fields. In September and October the cattle are in the grazing lands all day, and at night they get bundles of *chari*; owners having no grazing lands feed entirely on *chari*. From November to the middle of December the cattle are fed in the day time in the stubble fields of the autumn crops, and at night upon the stalks and straw or chopped *moth*. From the 15th December to the end of January cattle are stall-fed upon the straw of the autumn crops. In February, March, and April, the cattle are fed on green crops—corn, *sarsak*, *maina*, *sanji*,—chopped up with straw.

"The high value of grazing may be estimated from the fact that the Government *zamīn* let for six annas, and the island preserves *beldā*, for nine annas an acre for grazing purposes; and this, although the *rākhs* are scattered about the *bār* in the Phalia *tahsīl*, where only 22 per cent. of the village lands is cultivated.

"The rates usually charged for grazing by the lessees are as follows :—

	Rs. As. P.
Camels	0 8 0 per mensem.
Horses and ponies	0 4 0 "
Cows and bullocks	0 4 0 "
Buffaloes	0 3 0 "
Sheep and goats	0 0 6 "
Donkeys	0 0 6 "

and sometimes more or less according to number of animals grazed."

The average prices of stock are as follows :—

	Each.		Each.
Horses ...	Rs. 150	Goats ...	Rs. 4
Mares ...	200	Sheep ...	2
Ponies ...	30	Camels ...	100
Bullocks ...	50	Mules, male ...	100
Male buffaloes ...	50	„ female ...	150
Female buffaloes ...	60	Asses ...	20

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures

Population.	Towns.	Villages.
Agricultural	11,322	212,532
Non-agricultural	20,648	224,167
Total	42,970	436,719

in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These

figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. Colonel Waterfield gives the number of heads of families who were entered in the last Settlement record as proprietors or tenants as follows:—Muhammadans, 84,173; Hindus, 8,522; total 92,695. He classed his population as follows:—

	Gujrat.	Kharlan.	Phalla.	Total.
Hindu agricultural	16,782	4,915	4,071	25,808
Do. non-agricultural	20,011	8,937	13,813	42,091
Mosulman agricultural	120,093	110,031	70,333	312,457
Do. non-agricultural	60,932	41,963	43,020	170,915
Total agricultural	112,675	114,970	80,407	308,272
Do. non-agricultural	101,576	53,000	53,833	214,000
Total	214,751	169,970	130,210	512,967

More detailed figures for the occupations of both males and females will be found at pages 121 to 182 of Table No. XIII A and in Table No. XII B of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. The manufactures of the district, with the exception of the shawl industry at Jalalpur, and the manufacture of *kostyari* at Gujrat, are of a homely description. Country cloth of ten kinds—*dhotar*, *painsi*, *chaunsi*, *kher*, *chutahi*, *sisi*, *lungi*, *durtar*, *gazibar* and *chhisi*—is made in the villages. In 1867 the number of looms at work in the district is stated to have been as under:—

In the Gujrat tahsil	4,472
" Kharlan	2,780
" Phalla	1,450
Total	8,702

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Occupations,
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Commerce.

Occupations of the
people.

Principal industries
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The total outturn of cloth from these looms during the same year is estimated at the value of Rs 17,40,000, of which cloth to the value of about Rs 2,00,000 is stated to have been exported, and the remainder kept for home consumption. The outturn, however, is believed to have been very largely over-estimated. The value of English piece-goods annually purchased in the district is stated to be about Rs 57,000. The carpenters' work may also be noted among the manufactures, as it is of remarkably good description, more especially the manufacture of chairs. The "Gujrat chair" is known and supplied throughout the Panjab, it is a handsome and comfortable arm-chair. The cost of the best quality of these chairs is Rs. 20. Superior descriptions of folding camp-chairs of various patterns are also made at Gujrat.

Damascening

The industry which is most peculiar to the district is that of damascening (*kofqari*) or inlaying iron with gold or silver wire. This art, formerly applied extensively to the adornment of armour, has now centred mainly upon Gujrat and Sialkot, and is confined to peaceful objects, such as caskets, vases, combs, brooches, bracelets and the like. The mode of procedure is thus described—

"*Kofqari* is done by first drawing out the pattern on the steel surface with a hard steel needle or *zilai*. This leaves a line sufficiently deep to catch a very fine gold wire. The wire is then hammered into the iron according to the pattern and lines already drawn. The whole is then heated and again hammered, and the surface is polished with a white porous stone. Where the soft gold is required to be spicid, the rubbing and hammering are repeated with greater force. The gold used is very pure and soft. The results produced by this delicate but simple process are extremely pleasing, and the craftsmen do a thriving business, the 'Gujrat waro' meeting with a ready sale among Europeans throughout North-western India, and being recognised as a speciality of Panjab art. The rough undersides of the inlaid work and the joints, which were formerly left bare or rudely marked with silver in a check pattern, are now sometimes finished off by the aid of electro gilding. The defect in all work of this description is its liability to rust; it should be carefully rubbed with a bit of rush leather or soft cloth daily in damp weather, and even with this precaution it cannot always be kept from discolouration in the rainy season. The cost of *kofqari* articles is as follows—Caskets, Rs. 10 to 30 each; caskets, ditto, candlesticks per pair, ditto, paper knives, Rs. 2 to 5, brooches, Rs. 2 to 6; *sankas*, Rs. 5 to 10, &c., &c. There are seven *kofqari* manufacture shops in Gujrat giving employ to 32 artisans. The gross outturn of work per annum is to the value of about Rs 4,100, of which the net profit to the proprietors would be about Rs. 1,132. Specimens of the work have been forwarded to various exhibitions and favourably noticed."

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on this and the chair-making industry, which seem to be the only special industries of the district:—

"Damascened iron is wrought at Gujrat in the same way as at Sialkot. Much has been said and written as to the possibilities of this art, which seems oddly out of place in the modern scheme of native life. Apparently poor workmen toiling in squalid houses with the simplest and rudest tools, produce costly and sometimes magnificent objects fit only for the decoration of the sumptuous homes of the wealthy. The art in its present state is really a revival of recent date. Damascening in gold

was undoubtedly practised until the Sikh times, and was freely used on arms. But after the annexation it appeared likely to die out when its application to fancy articles for European use was suggested. Mr. Spence, an English gentleman of some technical knowledge, who lived at Siulkot, would seem to have been the most zealous promoter of this new business, but it was warmly taken up by several officers of Government and others. The costliness of the work is a bar to its exportation in large quantities. There is scarcely any limit to the demand for decorative objects costing from a sovereign to a shilling, as the Japanese artisans have learned, but beyond that price the demand falls off in an apparently unreasonable ratio. It is not easy to make a good piece of lost-work cheaply. And the workmen are grievously handicapped in the race for popular favour by their ignorance of the many changes in European fashions. The blacksmith too, who really makes the articles to be decorated, never moves from his place, and goes on repeating forms that have grown obsolete. It is not often in Indian work that the European principle of division of labour is carried out to such an extent as in this trade. The smith forges the helmet, silver, shield or casket independently it would seem of the damseener, who confines himself exclusively to its decoration with gilded wire placed on the roughened surface in ornamental forms and rubbed into its place with burnishers. The tari-iishān work is now but seldom practised, and it is doubtful whether at any time it was more than a costly variety of damseening, applied only to the most highly prized objects. The pattern is first cut rather deeply in the iron or steel, and the wire is laid in the channel and burnished flat. Practically this is almost imperishable, for even when the object is heavily rusted, the gold lines reappear when the rust is cleared away. In the ordinary work of to-day the gilding adheres with surprising tenacity, and does not suffer from the rusting of the iron as much injury as might be expected.

"It is to be feared the profits of the trade are but small. There is no great difficulty in the work as now practised. In former days it is probable that damseening was a part of the armourer's craft, and that he forged the form in addition to decorating its surface. The designs of the ornament are all Persian in character, excepting the imitations of the vine leaf dessert plates, originally made in green glazed Wedgwood ware. Excepting the shields and helmets and some of the caskets, all the forms are trivial, and might be classed as stationers' goods."

"A Civilian named Capper has the credit of having originated an industry which, though it is not very large, is certainly improving. He gave the local carpenters an English folding chair with a leather back attached by hooks, and the article has since been made in great numbers, and is known as the Capperina or Gujrāt chair. But the Gujrāt carpenters do not confine themselves to this model. About a dozen kinds of camp and other chairs are regularly made. The wood used is *shisham*, and the work is excellent and exceedingly cheap when bought direct from the makers. A large Capperina easy chair with good dyed leather cushion costs about Rs. 25, and smaller camp chairs, neat and well finished, from Rs. 7 to Rs. 4.8 each. The leading makers—Ismail and Kuth Dīn of Gujrāt—were awarded a certificate and medal at the Calcutta International Exhibition for chairs, which bore comparison with any other camp furniture exhibited."

There are no statistics available for the general trade of the district, though Table No. XXV gives particulars of the river traffic that passes through the district. The district is peculiarly well situated for trade, being traversed by the Panjab Northern State and the Salt Branch Railways and the Grand Trunk Road, and bordered

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by two navigable rivers the Jhelam and the Chináb. It has already been pointed out (page 80) that in an ordinary year the grain produce of Gujrát is considerably in excess of local consumption, while the extensive flocks and herds that pasture in the bár yield large quantities of *ghi*, wool and hides. The surplus produce is either carried along the line of rail to Lahore, or down the Jhelam and Chináb to Multán, and the markets of Sindh; the town of Pind Dádan Khán acting as a collecting centre for the Phália *tahsil*. Till the opening of the Punjab Northern State Railway these rivers were the main trade routes; and they are still so used to a very considerable extent. But there are also land routes of importance crossing the district. The Grand Trunk Road passing through the northern part of the district, drains the tracts which are more remote from the two great rivers; the Bhimbar route from Kashmir passes from the north down upon the town of Gujrát; the road from Manáwar in the Jammu territory passes through Karianwála to Gujrát; while the old salt route from Pind Dádan Khán to Lahore passes through the Phália or southern *tahsil*. The road to Siálkot passes from Gujrát through Naushera, and from Gujrát to Pind Dádan Khán through Dingah. All these roads are unmetalled, and the transport is done by camels, pack-horses and bullocks. The traffic along the roads from Gujrát to Siálkot and Pind Dádan Khán has increased steadily since the opening of the two railway lines. The nature of the trade in former years is illustrated in Captain Waterfield's Settlement Report by a tabular statement of the imports and exports of the entire district for the year 1867-68. The table shows the imports to a value of Rs. 4,68,000, and exports to a value of Rs. 6,71,000. The following are some of the principal items:—

Principal items of Export and Import Trade, 1867-68.

Description.	Weight.	Value.	Remarks.
<i>Ghi</i>	Maunds.	Rs.	
... Import...	550	11,750	From Jammu territory.
... Export...	6,230	1,33,400	Exported to Amritsar.
Woollen and <i>pashmina</i> goods.	Import...	...	
... Export ..	...	2,00,000	Exported to ditto.
Wheat	Import...	134,576	Ditto to Multán and Sakkar.
... Export...	...	2,00,446	From Pind Dádan Khán.
Salt	Import...	6,978	
... Export...	...	22,191	
<i>Gür</i>	Import...	5,314	From Jammu territory and Siálkot district.
... Export...	5,000	15,000	Exported to Multán.
Thread	Import...	...	
... Export...	730	14,600	Exported to Multán.
Timber	Import...	91,310	From Jammu territory, and consumed in this district.
... Export ..	...	...
Cloth	Import...	...	From Amritsar and Lahore.
... Export...	...	56,675	
Iron	Import...	17,000	From Amritsar.
... Export...	...	1,35,000	
Gold & silver	Import...	...	From Amritsar and Lahore.
... Export...	...	15,500	

Description.	Weight.	Value.	Remarks.
Silk	Maunds. Import... Export... Import...	Rs. 20 ... 5,802	From Amritsar and Lahore.
Shakkur	Export...	25,010	From Jammú territory and Siálkot.
Sugar	Import... Export...	4,695 ... 5,510	From Amritsar.
Cleaned cotton	Import... Export...	... 5,642	Exported to Multán and Sakkar.
Saffit	Import... Export...	4,006 ... 10,000	From Sháhpur district.
Turmeric (heldi)	Import... Export...	880 ... 5,302	From Jammú and Hazára.
Wool	Import... Export...	32 ... 2,560	From Jammú territory
Sheep and goats	Import... Export...	6,000 ... 6,000	Ditto ditto.
Skins	Import... Export...	3,000 ... 4,500	Ditto ditto.
Soap	Import... Export...	300 680 ... 8,000	From Amritsar. Exported to Multán.
Opium	Import... Export...	8 ... 3,000	From Sháhpur.
Fruits	Import... Export...	522 ... 5,220	From Kabul.
Country cloth	Import... Export...	Yards. 60,400 Maunds. 237	Exported to Multán.
Indigo	Import... Export...	3,055 ... 3,055	From Amritsar and Multán.
Copper and kánsi vessels	Import... Export...	... ... 5,200	From Gujránwála.
Cattle	Import... Export...	... ... 5,800 710	From Amritsar. Exported to Mánjah, district Amritsar.
Oil jars of skin (kuppá)	Import... Export... 2,500	Exported to Amritsar and other districts.
Sacks (chat)	Import... Export...	1,000 ... 2,850	Exported to Amritsar.

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Among the items omitted from the statement as given by Captain Waterfield, the following may be mentioned: cotton seeds are exported to Multán, value Rs. 4,703; másh and móng (pulses) imported from Jammú, value Rs. 4,000; charas, imported from Jammú, value Rs. 1,200; gram exported and imported, aggregate value Rs. 2,720; jñwár and bájra exported to Pind Dádán Khán, value Rs. 2,370. The statement is concluded with the following remarks:—

"The external trade is chiefly with the following towns and districts:— The Jammú or Kashmír territory gives ghí, gúr, timber, shakkur, some pulses, turmeric, wool, sheep and goat's skins, charas, spices. A great deal of this is through-traffic, and it receives nothing in return. Amritsar and Lahore take ghí, wool, oil-jars of skin (kuppá) and sacking; and provide English piece-goods, iron, gold and silver, silk, sugar, spices, soap, some indigo and cattle. Multán and Sakkar take wheat, gúr, thread, cotton, cotton-seeds, soap, country cloth, oil, and provide only indigo. Pind Dádán Khán takes grain of all kinds, and provides salt. Sháhpur sends saffit and opium; Siálkot sends shakkur; Hazára sends turmeric; Gujrá-

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wála sends copper vessels; and Kábúl such dried fruits as are required. The trade is just what might have been expected in a thoroughly agricultural district, with only one town that boasts any particular manufactory, that of Jalálpur, where shawls are made by Kashmíri artisans for the Amritsar market. This trade, however, has been long on the decline, and shows no signs of revival."

The local trade of the four principal markets in the district during the year 1883 is given in Chapter VI with the description of each town. The following note on the imports and exports, as they at present stand, has been furnished by the Deputy Commissioner:—

"The principal export trade of the district is in wheat. Before the Railway line was opened, wheat used to be exported to Multán and Sakhar down the rivers Jholam and Chindáb. Now it is carried by rail. Last year wheat was sent down to Karáchi for transport to England in large quantities. The grain was carried directly to the Railway stations without passing through municipalities.

"Mustard was formerly exported to Lahore in small quantities, but last year it was exported in large quantities to Karáchi. Barley is exported in very small quantities to Rawalpindi. Bajra is sometimes exported to the neighbouring districts. Rice is sometimes exported to Pind Dádan Khán and Jholam in small quantities. Kasumbhá is exported in small quantities to Gujránwálá, Siálkot and Rawalpindi. The oil of mustard, tira mire, sesame, and linseed, pressed principally at Haslánwálá, in the Phália tahsil, is exported to Pind Dádan Khán, Lahore, and Multán. The extensive flocks and herds that pasture in the bér yield large quantities of gáti, wool, and hides. Gáti is exported to Amritsar and Lahore, and that of the bér is much prized. The Khojas of Bhéra purchase the hides and horns, and export them to Bombay. Wool of a coarse kind is manufactured into bháras, which are exported to Jammú. Sacks of the goat's hair and of wool are made at Haslánwálá, but they only suffice for local demand, and are seldom exported. Fourteen years ago, shawls of Kashmír pashm (wool of the finer sort) were manufactured at Jalálpur and Gujrát, and exported to Amritsar for France. Since the Franco-Prussian War the demand for them in that quarter has almost ceased; and now no shawls are manufactured. Pashmíne chadars of wool of inferior quality, called Wahábscháhi, are now manufactured at Jalálpur, and are exported to Rawalpindi, and also taken by the Khojas to Hindustán for sale in the winter. Country cloth—the principal marts for which are Shádiwál, Kunja, and Jalálpur—cleaned cotton, and thread, are exported to Rawalpindi, Pesháwar, and Pind Dádan Khán. For the last two years the outturn of cotton has been less, and the exports have fallen off. Sutri and tét are made of hemp by the Labásas of Tánda, Kila Sura Singh, Khán, Bhakhar-yáli, Buddhan, Hadka, Peroshah, and Buraigwál, and are exported to Rawalpindi, Gujránwálá and Lahore. Soap is manufactured at Haslánwálá, and is exported in small quantities to Jammú and Jholam. Jars and scale-pans of skin are made at Kiránwálá in the Kharián tahsil, and are exported to Multán. Gáti and oil are always exported in these jars. Limo is manufactured at Haslánwálá, in the Phália tahsil, and at Purán in the Kharián tahsil, and what remains after meeting the local demand is exported to Lahore.

Imports.

"The import of European piece-goods has increased during the last five years, as some new shops have been opened in the town of Gujrát. Traders from Bhimbar and the neighbourhood of Jhalam purchase piece-goods from Gujrát. Salt comes from the Khewra Mines, and is exported to Jammú and Kashmír. Sugar (*chíni* or *khand*) is imported from Benáres, Jalandhar, Hoshiárpur and Chandausi. Its import has increased of late

grain on account of the increased demand for it among the people. It is also exported to Jammu and Kashmir. Gür and gher are imported from Amritsar, Sialkot, Gurdaspur, and Jalandhar. Petty traders carry salt on their journy to Bijnor and bring back gür. Ghi of inferior quality comes from the Jammu territory in small quantities; it is not much esteemed. Hing and mithi used to come from Nurpur, Rajouri, and Bhimber in the Jammu territory; but since the opening of the Railway line, they come to a larger extent from Ferozepore, Ludhiana, and Rawalpindi. Grain comes mostly from the Malwa and Mâlwa tracts. Bîjî or rice of superior quality comes from Lahore; and the ordinary kind of rice from the Sialkot district. Turmeric (*haldi*) comes from Bijnor, and from Karachi, Benares and Saharanpur; and the turmeric from these places is considered to be better than that of Bijnor. Tea comes from Amritsar; but its import has fallen off since the decline of the shawl trade. Apples and pears come from Kathua in winter, and almonds, raisins and dried fruits come from Kâbul. Peaches, oranges, and pomegranates come from Lahore. Khajur and dates are brought from the Jammu territory; and opium from Jhawarikhâ, in the Shahpur district, by licensed-holders, both for consumption in this district and for export to Amritsar. The drugs, spices, and articles sold by jâmiâris come from Amritsar and Karachi; silk (silk) in small quantities comes from Kashmir.

Wool of the Wâhâdâshi kinds comes from Amritsar, but its import has decreased since the decline of the shawl trade. Lois are brought by Kathauli traders in winter along with fruits, and are to a small extent purchased in this district from them on their way to Lahore. Cleaned cotton (cotton) is sometimes imported from Saharanpur, Jagalbri, and Ludhiana, when the cotton crop of the district fails. Gold and silver are imported from Gôjranwâla, Amritsar, Calcutta, and Bombay for making ornaments. Vessels of Bonâr's metal, copper, and brass are imported from Gôjranwâla and Amritsar, and to a small extent from Pind Dâhan, Khotu and Daska. Their import is increasing. Stones for mills are imported from Benares; their import has increased since the opening of the Railway line. Doodar, sandal, chik' log, and rûm for rafters are brought down the Jhelum and Chinâl from the Jammu territory. Their import is increasing. Bâbâs for bedsteads are brought from the Jammu territory on ponies. Soap is imported from Gôjranwâla and Amritsar. The import of indigo is decreasing on account of the greater use of aniline colours and European coloured cloth and chintz. Indigo is imported from Khurja and Multan. Saffi comes from Shahpur. Majlis is brought from Amritsar, and is to a small extent purchased from the Khâil traders on their way there. Sheep and goats come from the Jammu territory. Cows and buffaloes are brought from Amritsar at the time of the Biseali fair, and bullocks are brought from the Jhelum district."

During the past 15 years a peculiar form of traffic has sprung up which is in the hands of the Khujâhs of the district. *Kâfildâhs* of these men are in the habit of doing a profitable, though distant, itinerant trade in country cloth goods. Proceeding with capital, they make purchases in Ambala, Delhi, &c., en route, and dispose of the wares to the agricultural community of the Lucknow, Cawnpore and other districts in Hindostân, to whom it is more convenient to purchase at their homesteads than to proceed to towns for the purpose. The traders take earnest-money from the purchasers, the goods being sold partly on credit and at profit as high as 25 per cent. over the market price. All arrears of payment are realised at harvest time. The *Kâfildâhs* do not always proceed to the same

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Chapter IV, C. localities, but vary their visits according to the probable demand for goods. They consisted at first of Khojahs only; their good profits, however, attracted other classes; Kashmiris and even goldsmiths, butchers and others, whose respective trades were not prospering, joining in the above speculation.

Foreign trade.

Gujrat is one of the districts in which foreign trade is registered, and the following note on the subject has been compiled from recent reports:—

"Trade with Kashmîr is registered at Daulatnagar, from which place two roads diverge—one the main road *via* Bhimbar to Srinaga, and the other leading to Jammû. The value of the trade registered in 1882-83 was:—

	Imports. Rs.	Exports Rs.
Pid Bhimbar	... 1,41,686	1,10,884
Pid Jammû	" 50,991	73,289

A list of the imports and exports, given by the District Commissioner, comprises the following:—

Imports.—Cattle, sheep and goats, *banafsha*, fruits, grain,

leather, *ghi*, *sirak*, wood; woolen *tvis*, *pashmina*, glass bangles. *Exports.*—Horses, mules, cattle, cotton, cloth, indigo, oil, fruits, salt, spices, sugar, tea, tobacco, and *kûr* (a drug).

SECTION C.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

**Prices, wages, rent-
rates, interest.**

Table No. XXVI gives the retail *bâzâr* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. Prices rose in 1868-69 owing to the drought, and fell gradually during several years of plenty until 1872-73. The fall was then hastened by the opening of the railway and increasing importation. In 1877 scarcity in the district and the famine in Kashmîr again raised prices generally. Prices fell again at the close of the Kabul war in 1882. In 1872 fuel had risen in price owing to the strong demand for timber and fuel on the new railway; but its price became easier in 1876 when coal was substituted as fuel for the locomotives. The wages of labour ruled high from 1872-76 while the railway line was under construction.

The figures of Table No. XXXII give the average values of

Period.	Sale	Mortgage.
1868 '9 to 1877 '78 ..	20 2	12 6
1874 '75 to 1877 '78 ..	21 2	20 7
1878 '79 to 1881 '82 ..	33 6	35 0

land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance

can be placed upon the figures. Produce rents varying from one-fourth to one-half gross produce are general. The rate of interest on loans varies according as the advance is made to *zamîndârs* or to money-lenders. On book debts or loans secured by mortgage of land without possession, the rate demanded from *zamîndârs* is 2 annas per rupee per mensem, and when the security is house property or jewels pledged, then $1\frac{1}{2}$ annas. From money-lenders the rate demanded is 8 annas

per cent. per mensem when jewels are pawned; one per cent. when houses are mortgaged without possession; and 1½ per cent. on book debts. When grain is advanced to zamindars at seed-time, half as much again is taken at harvest.

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Local Land Measure.				Acre.	Local weights and measures.
1 Ghumao	Ghumao.	
1 Bigha	Bigha.	
1 Kanal	...	...	...	Kanal.	
1 Marlah	...	...	...	Marlah.	
9 Square Sarsai	...	...	...	= 1	Sarsai or Karam.
2 Gaz	...	...	...	= 1	

Local Distance.				Mile.
Local Grain Measure.				
900 Kurus				= 1
4 Jhawes or handfuls				= 1 Parop.
4 Paropis				= 1 Topa.
16 Topas				= 1 Maned.
200 Topas				= 1 Mani.
Local Weights.				
5 Tolds				= 1 Chhattak.
4 Chhattaks				= 1 Pau.
4 Paus				= 1 Seer.
5 Seers				= 1 Panrai.
40 Stere				= 1 Naund.

The figures given in the margin show the communications of the district. Table No. XLVI shows the distances, from place to place, as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications.

Communications.	Miles.
Navigable rivers ..	118
Railways ..	72
Metalled roads ..	55
Unmetalled roads ..	650

3 miles.
*8 Right bank Chirch.
40 Left " Jhelam.

Table No. XLVI shows the distances, from place to place, as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications.

Rivers.

The Chinab and Jhelam are both navigable for country craft throughout their courses within the district. The mooring places, ferries and bridges-of-boats, and the distance between them, is shown below, following the downwards course of each river :—

River.	Stations.	Distance in miles.	REMARKS.
CHINAB	Kurf	2½ miles from Surukhpur, where the Chinab enters the district.	A ferry throughout the year.
	Mari	2½ miles from Kurf ..	Ditto.
	Kulawal	8 " " Mari ..	Ditto.
	Bhukhariyal	5 " " Kulawal ..	Ditto.
	Sodhra	3 " " Bhukhariyal ..	Ditto.
	Kathala	8 " " Sodhra ..	A ferry throughout the year. A train also runs over the Alexandra bridge.
	Khanke*	9 " " Kathala ..	A ferry throughout the year.
	Garhi	5 " " Khanke ..	Ditto.
	Ramnagar	9 " " Garhi ..	Ditto.
	Bahri	8 " " Ramnagar ..	Ditto.
	Qadirabad	5 " " Bahri ..	Bridge of boats in winter and a ferry in summer.
	Farrukhpur	4 " " Qadirabad ..	A ferry throughout the year.
	Burj Galina	4 " " Farrukhpur ..	Ditto.

* There are mooring places at all the stations. The management of the ferry at Kathala is under the authorities of the Gujrat district, and the income from that ferry is credited to this district. All other ferries and bridges are under the management of the authorities of other districts, and their income is credited to those districts.

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Rivers.

Rivers.	Stations.	Distance in miles.	REMARKS.
Jhelam.	Jhelam ...	6 miles from Bhagnagar, where the Jhelam enters the district.	Bridge of boats in winter and a ferry in summer. There is a subway on the railway bridge for passengers.
	Kot ...	4 miles from Jhelam ...	A ferry throughout the year.
	Khoar ...	6 " " Kot ...	Ditto.
	Puran ...	4 " " Khoar ...	Ditto.
	Rasul ...	4 " " Puran ...	Ditto.
	Mariyala ...	4 " " Rasul ...	Ditto.
	Jalalpur Kiknán 11	" " Mariyala ..	Ditto.

Railways.

The Punjab Northern State Railway, from Lahore to Peshawar, runs through the district for 36 miles, with stations at Kathálá 4 miles, Gujrát $4\frac{1}{2}$ miles, Lala Músa $11\frac{1}{2}$ miles, Kharián 9½ miles, and Khariálá 7 miles, on to Naurangábád 4 miles (no railway station). The salt line of the Punjab Northern State Railway runs from Lala Músa towards Khairán for 36 miles, with stations at Jaura 7 miles, Diugáh 7 miles, Phália road 5 miles, Baháuddin 18 miles, and Khairá 4 miles, in the district.

Roads.

The following table shows the principal roads of the district, together with the halting places on them, and the conveniences for travellers to be found at each :—

Route.	Halting place.	Distance in Miles.	Remarks.
Lahore and Peshawar road in the Gujrát district, from Kathálá to Naurangábád.	Kathálá ...	...	Encamping-ground, sárdi, district rest-house, road-bungalow, Telegraph office.
	Gujrát ...	5	Encamping-ground, dák bungalow, Kacheri, Civil station, road-bungalow.
	Lala Músa ...	12	Railway station, Police office, metalled roads 3 miles, Telegraph office.
	Kharián ...	10	Encamping-ground and well, sárdi, 2 large wells with steps, bádhá ; tahsil court, police station, railway station, district rest-house, metalled road 10 miles, Telegraph office.
	Kariálá ...	6	Railway station, Telegraph office, metalled road 6 miles.
	Naurangábád ...	3	No Railway station, but there is a páká sárdi, and district rest-house, police station, encamping-ground and well, metalled road 3 miles.
	Daulatnagar ...	12	Sárdi, and district rest-house and post office, unmetalled road 12 miles.
Gujrát to Bhimbar.	Kotá ...	9	Sárdi and district rest-house and unmetalled road 9 miles.
	Dillanwála ...	9	One drinking well, but the encamping-ground is not demarcated, unmetalled road 9 miles.
Gujrát to Pind Dádan Khán.			

ROUTE.	HALTING PLACE.	DISTANCE IN MILES.	REMARKS.
Gujrat to Pind Dádan Khán.	Dingáh ...	13	Encamping-ground and well, sárdi, district rest-house, Police Station, Post office, unmetalled road 13 miles.
	Móng ...	12	Encamping-ground and well, sárdi, district rest-house, unmetalled road 13 miles.
P. N. S. Ry. from Lálká Musá to Khewrah.	Lálká Musá Jaurah ...	7½	Railway station, Telegraph office.
	Dingáh ...	7½	Railway station, encamping-ground and well, sárdi, district rest-house, Police station, Telegraph office.
Gujrat to Phália.	Phália road ...	6	Railway station, Telegraph office.
	Balánddin ...	7	Ditto ditto.
	Kháirá ...	5	Ditto ditto.
	Kunjah ...	7	A large town, post office, unmetalled road 7 miles.
	Maggowál ...	6	A large village, post office, unmetalled road 6 miles.
	Pariánwálá ...	8	A large village, police station and rest-house, post office, unmetalled road 8 miles.
	Phália ...	10	Sárdi and well, encamping-ground not demarcated, and district rest-house, tah-il court, unmetalled road 10 miles.

Chapter IV, C.

Prices, Weights
and Measures,
and Communi-
cations.

Roads.

There are also unmetalled roads :—

(1).—Gujrat towards Siálkot about 10 miles, on which there is no fixed halting place.

(2).—Gujrat to Kariánwálá via Jalálpur, 17 miles, on which there is no halting place; except at Jalálpur, a municipality, where there is a *pakka* sárdi and district rest-house, a post office and police station.

The dák bungalow at Gujrat is completely furnished and provided with servants. The police and road bungalows have furniture, cooking utensils and crockery, but no servants. The district rest-houses have furniture, cooking utensils and crockery to a limited extent.

There are Imperial Post offices at Gujrat, Jalálpur, Kunjah, Dingáh, Kádirábád, Daulatnagar, Kariánwálá, Khárián, Kothiála Shekhán, Lakhánwál, Lálká Musá, Maggowál, Phália, Pariánwálá, and village post offices at Shádiwál, Ténda, Kotlá, Bhágowál.

Post offices.

There are Money Orders Offices at Gujrat, Jalálpur, Kunjah, Dingáh, Kádirábád, Daulatnagar, Kariánwálá, Khárián, Kothiála Shekhán, Lakhánwál, Lálká Musá, Maggowál, Phália and Pariánwálá; and Savings Banks at the above.

A line of telegraph runs along the whole length of the Punjab Northern State Railway from Kathálá to Jhelum, and from Lálká Musá towards Miáni, with a telegraph office at each Railway station.

Telegraph.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A—GENERAL.

Chapter V, A.

General Administration.

Executive and Judicial.

The Gujrát district is under the control of the Commissioner of Ráwlpindi, who is assisted by an Additional Commissioner; the former is stationed at Ráwlpindi, and the latter at Lahore. The head-quarter's staff of the district consists of a Deputy Commissioner, a Judicial Assistant and two Extra Assistants. Each *tahsíl* is in charge of a *tahsíldár* assisted by a *náib*. The village revenue staff is shown below:—

<i>Tahsíl.</i>	<i>Kanungo</i> and <i>náib.</i>	<i>Girdhars.</i>	<i>Patwaris</i> and <i>Assistants.</i>	Remarks.
Gujrát	* 4	4	84	* Includes 1 Sadr <i>Kdnungo</i> and his <i>náib.</i>
Khárián	2	4	59	
Phália . . .	1	3	55	
Total ...	7	11	198	

There are three *Munsiffs* in the Gujrát district, viz.:—at Gujrát, at Dingah, and at Jalálpur Jatén. The *Munsíff* at Gujrát has jurisdiction over 302 villages, of which 110 villages, are in the eastern portion of *tahsíl* Phália, and lie to the south and east of the road which runs from Dingah to Kádirábád, through Ilclán and Phália; and 192 villages are in *tahsíl* Gujrát, some of which lie to the west of Gujrát, and the rest about four miles to the eastward. The *Munsíff* at Jalálpur has jurisdiction over 424 villages, of which 69 villages are in *tahsíl* Khárián, and lie to the north and east of the road which runs from Gujrát to Bhimbar; and 355 villages are in *tahsíl* Gujrát outside the jurisdiction of the *Munsíff* at Gujrát. The *Munsíff* at Dingah has jurisdiction over 704 villages, of which 477 villages are in *tahsíl* Khárián, and 277 of *tahsíl* Phália outside the jurisdiction of the *Munsiffs* of Gujrát and Jalálpur.

The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Criminal, Police and Gaols.

There are no Honorary Magistrates in this district. The police force is controlled by a District Superintendent and one Assistant.

The police force is given in the margin. In addition to this force, 900 village watchmen are entertained and paid from the income from house tax. The *thúnás* or principal police stations in the district are distributed as follows. There are no police out-posts (*chaunkis*):—

Class of Police	Total Strength	Distribution.	
		Standing guards	Protection and detection
District (Imperial) Municipal ..	307 61	43	266 61

<i>Takali</i>		<i>Gujrat.</i>
(1) Gujrat.		(3) Gujrat town.
(2) Karanwalli.		(4) Jalalpur town.
	<i>Takali</i>	<i>Kharria.</i>
(1) Kharria.		(3) Naurangabad.
(2) Lala Nidea.		(1) Dungah.
	<i>Takali</i>	<i>Phulian.</i>
(1) Kothilla Shekhaw.	(2)	Paranwalli.
		(3) Kadirabati.

Chapter V, A.

General
Administration.
Criminal, Police
and Gaols

There is a cattle-pound at each *takali*. The Gujrat district lies within the Rawalpindi Police Circle under the control of the Deputy Inspector-General of Police at Rawalpindi.

The district Jail at head-quarters contains accommodation for 223 prisoners. Long term prisoners are transferred. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in Jail for the last five years.

Type	Men	W. men	Other tribes
Females	207	55	*

* 50 are registered on the register.

The Sintes are proclaimed under the Criminal Tribes Act, and the number on the register in 1882 is shown in the margin.

Revenue, Taxation,
Registration, &c.

The gross revenue collections of the district for the last 14 years, so far as made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV, and XXXIII give further details for Land Revenue, Excise, License-tax, and Stamps respectively. Table No. XXXVII shows the number and situation of Registration Offices.

The central distillery for the manufacture of country liquor is situated at Gujrat. Poppy is freely cultivated according to standing rules of the Revenue Department.

Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a committee consisting of 32 members selected and appointed by the Deputy Commissioner from among the leading men of the various *takali*, and of the Civil Surgeon, with the Deputy Commissioner as President. Table No. XLV gives statistics for municipalities themselves, which are noticed in Chapter VI. The income from provincial properties for the last five years is shown below:—

Source of Income.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
Forries with boat-bridges	Rs. 12,123	Rs. 9,010	Rs. 10,429	Rs. 12,411	Rs. 12,000
Forries without boat-bridges	...	...	231	225	601
Staging bungalows, &c.	622	361	1,067	1,201	975
Encamping ground	1,021	761	3,043	2,631	2,123
Cattle-pounds	3,353	2,674	743	1,314	855
Naval properties	892	1,263			
Total	19,293	14,575	15,623	17,710	16,480

The forries, bungalows and encamping-grounds have already been noticed at page 94, and the cattle-pounds above. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of the chapter, in which the land revenue administration of the district is treated of.

Chapter V. A.

General Administration.

Statistics of land revenue.

Education.

Gujrat District School.

Table No. XXIX gives figures for the principal items and the totals

Source of revenue	1880-81	1881-82
Surplus warrant <i>talukdar</i>	Rs. 1,154	Rs. 57
Fisheries	21	8
Revenue, fines and forfeitures	37	42
Other items of miscellaneous land revenue	29	33

of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found below in Section B of this Chapter.

Table No. XXXVII gives figures for the Government and aided, high, middle, and primary schools of the district. The district school is at Gujrát. There is a middle school at Gujnáit, Kunjah, Dingah and Jalálpur; and the primary schools are situated at Kunjah, Jalálpur, Mággowál, Thattá Musá, Shádiwál, Hariánwál, Kathál, Shekhpur, Ladhá Sadhá, Lakhanwál, Bhágowál, Jauráh Jalálpur, Karianwál, Perosháh, Ghauza, Dharowál, Dowlatungar, and a branch school at Killádár, Dingáh, Khárián, Gulián, Dhorá, Khohar, Khorí, Kakráli, Chak Dina, Jaurá, Karnáná, Sará Aurangábád, Malká, Kádirábád, Jokalian, Mangut, Mong, Nelan; branch school at Morala, Haslanwál, Shahidanwál, at Mukhnánwál, Phaniá, Khawá, Pháriánwál. The district lies within the Ráwpindí circle, which forms the charge of the Inspector of Schools at Ráwpindí.

Table No. XIII gives statistics of education collected at the Census of 1881, and the general state of education has already been described at page 39. There is a Mission School aided by the Government at Gujrát.

The Government school at Gujrát was one of the first established in the Punjab after the annexation, having been founded by Mr. Templo in 1854. It was at first a vernacular school, and English was added to the curriculum in 1859-60. It is pleasantly situated in a shady and picturesque compound immediately outside the city to the north-west and in connection with the Civil Station. It is now called the District School, and contains three departments—high, middle, and primary—being indeed the only High School in existence west of the Rávi. The lower primary school has been transferred to a separate building in the old fort, where the *takasil* and municipal buildings are located. The school buildings are new ranges of structures with a quadrangle or court-yard. The site is considerably above the surrounding city, which makes the locality airy and suitable for the boarders whose quarters are here. The school is attended by boys of the city and district. The staff consists of a European head master and native assistants. Nearly a moiety of the scholars are Muhammadans, and about one-third are agriculturists, not residents of the town. The expenditure, numbers on the rolls, &c., for the last five years are shown in the statement at the top of the opposite page.

Years.	Number of pupils.	Total expenditure on the school.	RESULT OF EXAMINATIONS.				Chapter V. B. Land and Land Revenue Gujrat District School.
			Matriculation or equivalent examination.	Middle School Examination.	Upper Primary School Examination.	Lower Primary School Examination.	
1878 79 ..	447	Rs 14,800	6	21	25	41	
1879 80 ..	374	13,136	4	21	24	34	
1880 81 ..	425	11,935	1	2	21	35	
1881 82 ..	456	11,400	9	14	52	39	
1882 83 ..	498	12,192	12	25	44	39	

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the Gujrát district. They all are under the control of the Civil Surgeon, Gujrát. The dispensary at Gujrát is in immediate charge of an Assistant Surgeon. The others are in charge of Hospital Assistants and Native Doctors.

There is a small but pretty Church at Gujrát, capable of seating 24 persons. No Chaplain is posted here. The Chaplain at Jhelam visits the station once a quarter.

That portion of the Panjab Northern State Railway which runs through the district is in charge of the Assistant District Traffic Superintendent at Jhelam, and the Traffic Superintendent Ráwalpindi controls the traffic department. The head office of the former is at Jhelam, and of the latter at Ráwalpindi. The Grand Trunk Road south of Gujrát is under the Executive Engineer Ráwalpindi, Provincial Division, assisted by an Assistant Engineer stationed at Gujrát, who has charge of the public buildings of the district; and both are subordinate to the Superintending Engineer 1st Circle stationed at Ráwalpindi. The telegraph lines and offices are controlled by the Chief Superintendent stationed at Ambala, the Post Office by the Inspecting Post Master, Ráwalpindi Division, and the forests are under the Deputy Conservator, whose head-quarters are at Gújránwálá, assisted by an Assistant Conservator, who also at present resides at Gújránwálá.

Medical.
Ecclesiastical.

Head quarters of other departments.

SECTION B.—LAND AND LAND REVENUE.

The Sikh Government took all they could extract from the cultivator, relaxing in favour of the headmen, who assisted them in the process. To these they gave *ináms*, or what comes to the same thing, they exempted a plough or two of their cultivation from assessment; and these headmen on their part managed the revenue for Government, and village affairs for the community generally; from the latter they collected *malba* to defray the village expenses, perhaps something more, which was illicit. They would manage the waste lands, call in cultivators, &c. These men were thus raised considerably above the rest of the community in rank and influence. The almost universal custom was to pay in grain, the Government portion being assessed by *kankút*, or *batái*. In later times, sometimes money leases would be given, or fixed money-rates on ploughs, or on the *bigah*, levied, but instances of this kind were exceptional, and rarely

The Sikh system.

Chapter V, E,
Land and Land
Revenue.

The Sikh system,

First Summary
Settlement, 1816
A.D.

Second Summary
Settlement, 1849
A.D.

Revision of 1851-52
A.D.

lasted any time. One-half was, according to the Muhammadan rule, the Government share. In the poorer villages one-third would be taken, but generally speaking the full half share would be made up by a larger number of extra charges. In the bār and other places where the expenses of bringing the lands under the plough would be unusually great, one-fourth would be assessed as the Government share.

When the Punjab Government came under the supervision of British officers in 1816, Lieutenant Lake, Assistant Resident, made a summary money Settlement of the greater part of the district. He based his assessment mainly upon the average of the payments of the three previous years.

Again, at annexation in 1849, a second summary Settlement was made by Mr. Melville, Secretary to the Board of Administration. It was effected at Lahore, and with considerable difficulty. The proprietors came forward unwillingly, and it was a success to have induced them to take up the leases at all. This Settlement gave considerable reduction from the jama fixed by Lieutenant Lake, but of course information was defective; all kinds of conflicting influences were brought into play, and it was soon found to be both too unequal and in many instances too high to stand.

Accordingly in 1851 a revision was attempted by the District Officer. It had not, however, made much progress, when it became evident that it would not be an improvement upon its predecessors. It was therefore cancelled, and matters remained in *status quo* until 1852. In that year the district was visited by Sir H. Lawrence, who commented with great severity upon the state of things brought to his notice "There are," he writes, "inequalities in the assessment, as from one anna per bigha to two rupees, without any apparent reason or explanation. I visited several villages, the zamindars of which complained of over-assessment, and their appearance bespeaks great poverty and utter inability to pay the revenue fixed upon them, whereas it is obvious that villages paying one, two, three, and four annas must in most cases be under-assessed, and render more hard to bear the burdens of their neighbours." In consequence of this exposure the Deputy Commissioner, Mr. Sapte, was instructed to revise the assessment without loss of time, and the work was accomplished in three months. This Settlement proved a good one; it worked well until the Regular Settlement. It corrected many, and left few inequalities. It gave a reduction of 5·85 per cent. and a rate upon cultivation of Re. 1-10-5. The real rate was, however, considerably below this, as Mr. Sapte excluded from his revenue-paying area a large amount of land nominally *inām*, but of which a great portion really bore taxation. When confirming this Settlement, the Board, in their letter No. 3342 of 28th October 1852, expressed the opinion that it was "moderate and even light,—the rate certainly low."

Regular Settlement,
1852-58 A.D.

A Regular Settlement was begun in 1852 by Mr. (now Sir Richard) Temple, who was succeeded in 1854 by Mr. E. A. Prinsep, and in 1856 by Capt. Mackenzie, who reported the results in 1859. The Settlement was confirmed in 1860 for a term of 10 years, to expire at the end of 1867-68. The assessment of each *tahsil* is briefly described below. The Settlement came into force from the

beginning of 1855-56 in Phália, of 1856-57 in Khárián, and from 1857-58 in Gujrát, and worked admirably till the revision of 1868 presently to be described.

The country was first divided into circles, comprising all contiguous villages, the lands of which were in their main characteristics similar. Thus *bár* lands formed one circle; lands lying on the bank of the rivers, another; undulating or hilly lands a third; low-lying central land receiving yearly enrichment from the overflow of streams a fourth; level lands of a permanent character securing them from the vicissitudes of an uncertain climate a fifth; and so on. Except in one circle no other primary classification of villages or soils was made.

The Phália *tahsil* was first assessed. It contains high land adjoining the *bár* sterile tracts highly impregnated with saltpetre; stiff clay, rich mould and light sandy soils by the river Chináb. The soil is however generally hard and difficult to work, and requiring constant irrigation to render it productive. Cultivation is consequently carried on to a great extent by well-irrigation. It is therefore expensive. There had been no increase in cultivation during the Summary Settlement. That Settlement pيسsed at a rate of Re. 1-9-0 per acre. It was considered high, although reduced from the previous Summary Settlement 9 per cent. The population numbered only 162 per square mile. The people were mostly Jats of the Gondal, Tárar and Varach tribes, industrious and good husbandmen. But five villages had completely broken down, five others were held *kham*, more were ready to break. Balances to the amount of 3 and 4 per cent. occurred yearly. Annual advances to the amount of several thousands of rupees were made for building wells, but were to a great extent expended in revenue payments. Upon these considerations taken together with the facts of scant population, deficiency of markets, and prevalence of crime, especially cattle-stealing, it was left that a 10 years' Regular Settlement to be successful must be light. Unless reductions were given to a very considerable extent, there would certainly be no improvement, there might be distress. Eight per cent. reduction was ultimately conceded, giving a rate of Re. 1-2-2 on the cultivated area.

The Khárián *tahsil* was next assessed. It embraced a great variety of soils. The predominating feature however was the absence of well cultivation. The greater part of the *tahsil* is unirrigated. The majority of the cultivators is composed of Gújars, with no taste for high farming. The absence of artificial irrigation however is partly owing to the nature of the soil, which is light and does not absolutely require irrigation, and also the great depth of water in most parts of the *tahsil*. The location of the tribes may originally have been arranged from the same circumstance. There are the undulating lands to the north—the Pabbi with its high and dry and uneven slopes,—the plain Cis-Pabbi, including high *bár* basin-like flood lands, and the river lands on the Jehlam.

In this *tahsil*'s agricultural prosperity was of comparatively recent date. It had been mainly brought about by Raja Guláb Singh during his kárdarship between 1891 and 1903 Sambat. He brought about this prosperity with great sagacity and by a system of liberal terms. He gave *chahárams* very generally, i. e., the cultivators at

Chapter-V, B
Land-and Land
Revenue.

Assessment Circles
of Regular Settle-
ment.

Regular Settlement
of Tahsil Phália.

Regular Settlement
of Tahsil Khárián.

Raja Guláb Singh's
kárdarship.

Chapter V, B.

Land and Land Revenue.

Rāja Gulāb Singh's kárdárship.

the time of *kankút* were allowed to keep one-fourth of their land out of the *kan*; three-fourths were assessed at least so nominally. It was probably a good deal a system of give and take, at any rate it pleased the people. He further dealt very lightly with green crops, in many cases exempting them altogether from being charged with revenue. He thus induced absentees to return to their old lands. He employed the better circumstanced landholders largely as *chawdís* or *zaíldárs*, giving them increased powers and influence, and recompensating them by *ináms*. They are greater in number, and correspond in character more to the term *ycomen* in this *tahsíl* than the *chawdís* of any other part of the district. He thus conciliated all classes, and is remembered with respect.

Tirni tax.

Land however remained, especially towards the south, greatly out of proportion to the capabilities, numbers and resources of the population. The *bár* people had their main stay principally in cattle, not in agriculture. The consequence was the establishment of *tirni*. This tax was in force for most of the time of Rāja Gulāb Singh's kárdárship. This tax however was overlooked during our early assessments, and it was considered neither politic nor just to revive it. For our subsequent policy involved the appropriation as Government *rakhs* of all excessive waste, and of the remainder a considerable portion was being brought under the plough. At the Regular Settlement 36 per cent. of the total village area was found to be cultivated.

Fiscal condition.

The Summary Settlement of the *tahsíl* was supposed to be generally fair. In some tracts it was indeed expected that the investigations would lead to an increase in the demand. The summary assessment rate on the existing cultivation was Re. 1-1-8. Reduction had been given to the extent of Rs. 5-8-0 per cent. at the last Settlement. There was much improvable land. The people were rich in cattle. But on coming to assess it was found that an increase could not be taken. The *tahsíl* was almost entirely *bárdáni*. Seasons could not but be uncertain. Resources were only beginning to develop themselves. The agricultural population only averaged 167 per square mile. Enquiry, however, proved one thing, that in say half of the *tahsíl* the people were in the habit of liquidating their debts and paying their revenue, &c., with the produce of their cattle. It was therefore thought proper to bring these into the calculations, and accordingly they were rated apart from the soil, and a cattle *jama* as well as a rate *jama* applied to each village. Eight per cent. reduction was ultimately given, and the rate on cultivation became Re. 1-0-8.

Regular Settlement of tahsíl Gujrát.

Tahsíl Gujrát was assessed last of all, with effect from 1857-58. It differs in most of its salient points from either of the *tahsíls* previously noticed. Its soil upon the whole is inferior in its intrinsic qualities to that of *tahsíl Phálin*, but it is more easily worked, and it is superior to Kharián, while in population, industry and steady habits of the agricultural class, proximity of markets, &c., it ranks higher than both. It contains the greater part of the Jatátar section, with a fine industrious, skilful population of agriculturists, most of whom had held to their lands through the vicissitudes which had laid waste less favoured localities, and who cultivated them with great care and industry. Sixty-two per cent. of its area was cultivated.

The population numbered 350 per square mile. Of the cultivation 41 per cent. was either irrigated or naturally moist. The land is of a variety of qualities from light *maira* and stony ravines to rich *chamb*. The Summary Settlement pressed at a rate of Rs. 1-5-0 per acre. With exception to a few isolated instances, and the Gangwal *taluka*, it worked well. But in the previous year the other two *tahsils* of the district had been largely reduced. It was therefore decided to make greater endeavours to adjust inequalities, and proportion the pressure to the relative values of the different varieties of land assessed, than to enhance or even retain the existing revenue. Rāja Dīna Nāth's *Dastor* exhibited as near as could be gathered from a set of papers applying in many instances to different years, a demand of Rs. 2,79,458. The Summary Settlement amounted to Rs. 2,47,912 on the *khalea* villages. The revised result was Rs. 2,34,842, which gave a rate of Rs. 1-3-3, and a reduction of 5·2 per cent.

The result of the assessment of the Regular Settlement is shown below:—

Chapter V, B.
Land and Land
Revenue.
Regular Settlement
of *tahsil* Gujrat.

Abstract results of
the Regular Settle-
ment.

Parsonal.	Name of Circle.	Summary Settlement on <i>khalea</i> villages.	REGULAR SETTLEMENT.			Rate on cultivation.	Rate on Total area.
			Jdgri.	Khdisa.	Total.		
Phalti.	Bhimbar	21,832	2,125	19,235	21,410	R. A. P. 1 4 9	R. A. P. 0 10 8
	Bet I	12,764	549	11,820	12,369	1 7 2	0 7 1
	Bet II	12,308	150	11,001	11,151	1 4 4	0 7 2
	Nakka	17,090	1,030	16,498	17,226	1 0 7	0 3 3
	Pakheri	30,465	1,560	25,502	27,052	1 3 8	0 8 10
	Hethar	12,712	2,250	11,700	13,930	1 3 1	0 5 11
	Akiwala	21,802	975	15,178	16,151	0 15 9	0 4 5
	Maitra	8,389	1,400	7,456	8,836	1 0 7	0 5 3
Total		137,300	10,010	117,430	123,233	1 2 10	0 6 1
Khartia.	Bulandi, I	6,209	50	6,000	6,110	0 15 10	0 9 9
	Ditto II	11,285	330	11,093	11,423	0 11 1	0 6 11
	Ditto III	4,302	180	3,511	3,691	0 10 6	0 5 3
	Bhimbar	20,576	..	19,443	19,443	0 14 6	0 6 5
	Pabbi	16,701	1,430	16,629	17,059	0 12 9	0 2 8
	Hethar Pabbi	48,921	550	45,075	46,625	1 1 0	0 9 1
	Maira	16,555	250	14,878	16,128	0 14 5	0 4 11
	Bar	24,201	4,369	22,276	26,055	1 3 0	0 2 8
	Bet I	15,203	860	13,240	13,900	1 5 3	0 7 8
	Bet II	16,425	140	18,037	18,177	1 8 9	0 9 10
Total		182,531	7,279	170,144	177,123	1 0 6	0 5 5
Gujrat.	Chamb	28,454	2,490	20,490	28,090	2 0 4	1 0 4
	Bhimbar	5,455	2,302	6,273	8,633	1 3 2	0 11 11
	Nianda	21,030	265	20,728	20,003	1 11 8	1 4 8
	Jatatur	55,814	2,102	56,642	56,801	1 5 11	0 14 8
	Bet	35,003	2,000	29,300	32,209	1 10 8	0 13 11
	Dandi Darya	13,133	90	12,121	12,187	1 5 0	0 8 0
	Bulandi	49,744	1,810	40,102	51,002	0 14 11	0 9 9
Total		247,912	12,013	234,812	247,785	1 3 2	0 12 2
Grand Total		607,839	31,111	522,122	553,363	1 2 2	0 7 2

Chapter V. B.**Land and Land Revenue.****Remarks on the large reductions given****Their expediency argued.****Productive capacity of the district.****Satisfactory results of the assessment.**

Captain Mackenzie thus discussed his assessments :—

"The reduction is doubtless considerable. Taken with the opinion of the Board of the Summary Settlement, quoted at the outset of this sketch, the present Settlement must be held to be undoubtedly light. And moreover the real extent of relief given cannot be measured by the above figures, for they do not take into consideration the large amount of resumed *lakhirdi* now thrown into the assessed area. Its amount is not exactly ascertainable, because, although nominally very large, a great many claims and alleged holdings were fictitious, and the Summary Settlement rate was on this account much lower in reality than appeared to the Board, when they expressed their opinion that it was, decidedly low. Still the amount of extra relief thus given was considerable, amounting to 7·6 per cent. on the Summary Settlement *jama*; and after a balance of fiction and fact, and allowing for the great increase in cultivation and decrease of exactions of all kinds, I am inclined to state the real diminution in the present payments of the general cultivator at 20 per cent.

"Opinion as to the expediency or inexpediency, necessity or otherwise, of so great a remission of taxation will vary. It will be observed that I have not, in going through the *chaklas*, with one exception, laboured to prove distress or absolute necessity, or a large measure of relief; and with the patent facts of a revised Summary Settlement reduced from its predecessor, pronounced light, and not found to be in any vital point defective, collections apparently easy, balances almost nil, any difficulty that existed local and not general, the necessity for such liberal concessions will by some be doubtless called in question. But, bearing in mind the transition state of society in the Punjab, its undeveloped resources, the absence of capital, low prices, the uncertainty of climate, the great want of home markets and of the means of export, the novelty of money demands, scarcity of cash, and the short term of the Settlement, it may be doubted whether less indulgent terms would have had any other effect than to retard improvement.

"The district may in a general view be called a fertile one; but fertility of soil under an uncertain climate is but a latent advantage until accompanied by capital and a strong population. These are yet wanting; thus the best land in the district is yet unutilled, *viz.*, the *bar*: cleared and watered, these lands would yield a far greater return than perhaps any other land in the district. But a well costs from Rs 200 to 300 if built by the labour of the agriculturist and his family. Few have the requisite capital. The closest attention on the part of the *Tahsildar* and District Officer is necessary to keep existing wells in those high tracts in working order, and at present the required population does not exist. Besides this I am inclined to think that the fertility of the district has been overrated. One-half of the cultivated area is composed of the poorer varieties of soils, while the productive capability of 72 per cent. of the whole is entirely dependent upon the periodical rains. While therefore taken as a whole this district doubtless must, in point of fertility, be considered superior to Jehlam, Rawalpindi or indeed most of the southern districts of the Punjab, it cannot I imagine be reckoned in any way equal to the Jallandar Doab or even Gurdaspur or Sialkot. For as regards intrinsic quality of soil, this district can hardly be called in a high degree fertile, and in its productive capabilities, as regards population, capital and general resources, it must rank considerably below our best and most revenue-yielding districts.

"I can attest the improvement that has resulted from these light terms. I think I may say that the agricultural community is imbued

with a spirit of contentment, a feeling that justice has been done to them, that they have received more beneficent consideration than they ever received under former governments, and that their prosperity is ensured. Cultivation has increased, new wells have been sunk, old debts have been paid, ornaments redeemed, and marriages solemnized. It may be that higher terms might have been demanded with perfect theoretical justice, and the same results therefore expected; but the Cottar proprietors of the Punjab are not theoretical reasoners. A full measure of indulgence best secures their appreciation; moderation is the best side to err upon; and if prosperity be the result, the Settlement which created it may perhaps always claim to be approved."

In 1865 Colonel Waterfield was directed to revise the Regular Settlement, and he completed and reported his operations in 1868. The new assessments were announced in June and July 1867 for Gujrát, in December 1867 for Phalia, and in January 1868 for Kharián. The same assessment circles were adopted as had been followed in the Regular Settlement. The revenue rates framed at each Settlement are shown in detail for each assessment circle at pages 130 to 133 of Colonel Waterfield's report. It was found that the cultivated area had increased by 103,795 acres, the number of ploughs by 23,028, and the total number of wells by 530, since the Settlement of 1858, the actual number of new wells built being 929.

In the Settlement of 1868 the old system of assessing irrigated like all other lands by a fixed rate per acre was abandoned; the land being assessed throughout as if unirrigated, and a lump sum being imposed upon each well to represent the additional demand upon irrigation. Colonel Waterfield thus describes the manner in which the new system was received by the people:—"In the Gujrát *tahsil* it had always been the custom to distribute the revenue demand upon all the land by an equal rate, not drawing any distinction between the kinds of soil, between irrigated and unirrigated lands; the proportion of each description of land in the holding of each proprietor being about equal. At first a heavier water-tax was put upon each well, and a lighter rate upon the land; this met with opposition from the people, represented as they were by the richer and more well-possessing portion of the community. They maintained that wells in the Gujrát *tahsil* were of no great utility, that they were merely an aid in case of dry seasons. The lowering of the water-rate and raising of that upon the land satisfied them, and there was a good deal of justice in what they said. The staple produce of the land is wheat, which covers 45 per cent. of the cultivated area, and its cultivation is increasing owing to the high prices which have prevailed. In ordinary seasons, with an average fall of rain, no doubt it grows quite as luxuriantly in land altogether ignorant of wells; so much of the land of this *tahsil* receives moisture from hill torrents. In the Phalia *tahsil* the water-rate was favourably received; their cultivation is dependent upon wells, the rainfall being less, and the soil drier and harder. The Kharián *tahsil* is not much affected by it; wells being so few, the water-rate was not objected to. A good proof of the applicability of the water-rate lies in the fact that, although it was left optional with the community to distribute the total of the water-rate as they might prefer upon wells or land or shares, with reference to the condition of the wells and the value

Chapter V. B.

Land and Land Revenue.

Satisfactory results of the assessment.

The revision of Settlement, 1868.

Assessment circles and revenue rates.

Assessment of irrigated land.

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Land and Land
Revenue.

Results of assess-
ment.

they really placed upon them, they almost invariably adhered to the new system.

The following table shows the result of the new assessments, which gave an immediate increase of Rs. 32,213, or 5·79 per cent.; the rate per cultivated acre being Rs. 0·15·5 :-

Comparative Assessment.

Total	Assessment circle	Previous Assessment.					
		Name of last Settlement	Ploughed per a.		Revenue in rupees.		Produce estimate.
			Former rate on present ploughed	Present	Former rate on present area	Present	
Gujrat	Chamb	30,575	..	24,176	30,917	27,278	25,763
	Nirinda	29,027	17,100	21,770	29,377	20,177	20,484
	Bet	55,190	26,514	30,731	51,400	38,700	30,408
	Jatitur	62,310	37,375	75,436	70,384	71,416	66,007
	Bhimbur	24,540	22,540	31,170	26,831	27,170	25,584
	Danda Dara	11,650	12,225	11,941	11,448	12,370	12,085
	Bulandhi	51,200	64,512	47,161	56,675	61,744	55,400
	Palahi	81,973	38,298	34,884	40,907	40,511	37,916
	Total	2,64,007	..	2,55,243	2,06,602	1,84,878	2,04,500
						2,72,200	2,84,229
Kharian	Bet Jeliam	13,177	19,227	19,227	12,121	12,437	14,845
	Hether Pabbi	..	68,403	65,403	47,328	70,789	70,614
	Maira	22,350	31,120	49,160	28,019	32,751	40,046
	Bhimbur	10,441	24,744	24,744	20,832	21,450	26,349
	Far Pabbi	11,194	25,049	13,076	14,911	15,175	16,151
	Bulandhi	21,654	27,011	27,011	24,513	24,701	27,375
	Utar Pabbi	6,158	8,052	8,052	7,918	7,730	8,146
	Total	1,44,950	1,87,165	2,10,140	1,53,727	1,77,057	1,87,927
							1,65,895
Phalia	Bet Jeliam	18,925	82,615	21,810	24,110	22,911	21,770
	Bet 1st Jokialian	11,816	25,850	14,544	16,074	14,197	14,801
	Bet 2nd Qadimbud	21,240	15,194	11,210	14,011	10,917	12,517
	Pahkheri	2,190	91,06	31,06	40,41	21,446	31,747
	Bhimbur	5,310	10,320	7,458	10,811	5,699	6,010
	Hether	1,870	22,050	16,162	11,703	11,616	10,791
	Nakka	11,100	80,954	21,110	24,043	19,833	27,372
	Jar	24,720	40,174	40,148	28,558	30,011	36,097
	Akivala	15,311	24,590	22,181	34,497	21,213	21,462
	Total	1,49,600	2,35,703	1,71,201	2,10,140	1,67,010	2,0,250
	Grand Total	6,61,561	..	6,11,068	6,71,709	6,10,144	7,02,113
							6,95,016

Currency of Settle-
ment.

The revised Settlements came into force from the expiry of the term of Regular Settlement (end of 1867-68). Government was of opinion that the assessment was far lower than it should have been, and that it sacrificed public revenue unnecessarily; and it at first refused to sanction the demands for a longer period than 10 years. But it was afterwards ascertained that the assessment had been announced for 20 years, and sanction was therefore extended to that period. The areas upon which the revenue is now collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the last 14 years. The statistics given in the following tables throw some light upon the working of the Settlement:—Table No. XXXI—Balances, remissions, and *takri* advances. Table No. XXXII—Sales and mortgages of land. Table Nos. XXXIII and XXXIIIA—Registration.

The Government revenue is paid in the following instalments:—

Tahsil.	DATES OF INSTALMENTS.		AMOUNT PAID AT	
	Kharif.	Rabi.	Kharif.	Rabi.
Gujrat	December ...	June ...	59,214	78,571
	February ...	July ...	59,012	78,314
Kharian	December ...	June ...	40,505	42,282
	February ...	July ...	40,340	42,073
Phalia	December ...	June ...	37,648	46,887
	February ...	July ...	37,542	46,760

In some villages half of the revenue is paid in *rabi* and the other half in *kharif*, while in others three-fifths is paid in *rabi* and two-fifths in *kharif*; whereas in the villages near the Pabbi in the Kharian tahsil, where the produce in *rabi* is not so good as in *kharif*, two-fifths is paid in *rabi* and three-fifths in *kharif*. Throughout the district half of the *kharif* instalments is paid in December and half in February, and in *rabi* also half is paid in June and half in July.

The cesses collected in addition to the land revenue are as follows:—

Cess.	Gujrat.	Kharian.	Phalia.
	Rs. As. P.	Rs. As. P.	Rs. As. P.
Local rates	8 5 4	8 5 4	8 5 4
Road	1 0 0	1 0 0	1 0 0
Schools	1 0 0	1 0 0	1 0 0
Post (district)	0 8 0	0 8 0	0 8 0
Lambardari	5 0 0	5 0 0	5 0 0
Chief headmen (<i>sarpanch</i>)	1 0 0	1 0 0	1 0 0
Zaildars	1 0 0	1 0 0	4 0 0
Pettidars	4 12 0	4 12 0	4 12 0
Total	22 8 4	22 8 4	25 8 4

Table No. XVII shows the area and income of Government estates; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed at page 81.

A considerable area in this district was demarcated during the proceedings of the first Regular Settlement, as the property of the State. The preserves or *rakhs* are 17 in number. The largest comprises the whole area of the Pabbi range; of the remainder, 13 lie in the *bār* country of the Phalia tahsil. Many small islands (*belas*) in the beds of the Chinab and Jehlam are also the property of the State. Captain Mackenzie explains the principle upon which these *rakhs* were demarcated and declared Government property as follows:—

"Land, however, remained, especially towards the south, greatly out of proportion to the capabilities, numbers, and resources of the population. The *bār* people had their mainstay principally in cattle, not in agriculture. The consequence was the establishment of *firni*. This tax was in force

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Land and Land Revenue.

Revenue instalments.

Cesses.

Government lands,
forests, &c.

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Land and Land Revenue.

Zaildár's and chief head-men's grants and allowances.

Revenue assignments at Regular Settlement.

or rank with reference to each other. Where villages have large culturable areas, it was possible to rectify this, and, by increasing the grant from waste lands, to bring the holders into their proper position with reference to each other. But there are several villages (in the Gujrat *tahsil* more especially) where no culturable waste area at all exists; and here the cultivated area, according to this scale laid down, was very often, in small villages, quite insufficient. It was proposed, therefore, to form the *zaildárs* into three classes, and to bring them as nearly as possible upon terms of equality. In those villages where there is no culturable area, the amount of cultivated area that they receive as head *lambardárs* of their villages was deducted, and an average income was made up to them, by allowing them to hold a certain proportion of their own personal cultivation at half *jama* rates. This can be resumed on the death of the original grantee, or continued to the successor in his own holding, as Government may think fit, with reference to his claims alone."

This was duly carried out; and in 1,452 cases, 11,618 acres were given in *inám* for village service to *zaildárs* and head *lambardárs*. In addition to this, 1,737 acres of land were granted to individuals at half *jama* rates, the Government demand sacrificed being Rs. 785.

The following table shows the revenue assignments as they stood at the revision of Settlement of 1868 :—

Detail of revenue assignments.	<i>Perpetual.</i>		<i>For two generations.</i>		<i>For life.</i>		<i>Pending the will of Government.</i>		<i>Total.</i>			
	No. of grants.	Acre.	Government demand.	No. of grants.	Acre.	Government demand.	No. of grants.	Acre.	Government demand.	No. of grants.	Acre.	Government demand.
In behalf of Muhammadan institutions ..	189	1,095	1,217	..	..	..	..	..	..	122	1,083	1,217
In behalf of Sikh institutions ..	3	17	17	..	..	..	..	..	..	3	17	17
In behalf of Hindu institutions ..	18	208	607	..	..	..	..	..	..	18	208	607
In aid of charity ..	..	..	..	5	192	135	1,667	11,137	12,097	1,672	11,269	12,235
For village service ..	..	..	..	..	..	..	1,579	14,933	0,050	328	779	1,038
Total ..	165	1,400	1,001	5	132	138	3,216	36,000	22,077	323	770	1,038
										3,734	25,401	25,174

The proprietary and cultivating rights of revenue assignees in the lands, of which the Government demand has been alienated in their behalf, stood as follows in 1868 :—

Abstract showing the property and cultivation of mahfildars.

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Revenue.Revenue assign-
ments at Regular
Settlement,

Number.	Name of tahsil.	Total mafus' land.	No. of individuals.	CULTIVATION OF mahfildars.				LAND OF mahfildars. UNDER OTHER CULTIVATORS.		Receiving Government revenue.	
				Their own property.		As hereditary tenants.		As non- hereditary tenants.			
				No. of individuals.	Area in acres.	No. of individuals.	Area in acres.	No. of individuals.	Area in acres.		
1	Gujrat	12,321	7,133	504	2,512	303	1,034	348	1,509	5,918	5,950 1,269
2	Kharial	9,296	2,152	627	3,562	207	1,029	448	4,412	970	293 ..
3	Phalia	6,781	2,333	174	522	26	71	80	333	2,058	5,700 146
	Total	28,400	11,623	1,205	0,590	590	2,184	870	6,231	8,916	11,052 1,415

CHAPTER VI.

Chapter VI.

TOWNS AND MUNICIPALITIES.

Towns and Municipalities.

General statistics of towns.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule, the following places were returned as the towns of the Gújrát district :—

Tahsil.	Town.	Persons.	Males.	Females.
Gújrát ...	Gújrát ...	18,743	9,577	9,166
	Jaldpur ...	12,839	6,865	6,174
	Kunjáh ...	5,709	3,009	2,700
Khárián ...	Dingah ...	6,015	2,602	2,413

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII ; while further particulars will be found in the Census Report in Table No. XIX and its appendix, and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions and public buildings ; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Gújrát town. Description.

The town of Gújrát lies in north latitude $32^{\circ}35'$ and east longitude $74^{\circ}7'$, and it contains a population of 18,743 souls. It is situated about five miles from the present bed of the river Chináb. The town slopes gently upwards towards the fort, the remains of which form its highest point. The country round is wooded, and some fruit and flower gardens exist near the town ; there are some high houses and a few minarets appearing through and above the trees, making the approach agreeable. The suburbs stretch out in every direction save towards the west ; Garhi Sháhdaula is the largest. To the north, about a mile from the town, lie the Civil lines and principal public offices. The tahsil and munsif's courts are situated in the fort, in native fashioned buildings. The town is traversed by three main streets running respectively from east to west, from north-west to east, and from north to south. The last is a fine open street called the Nawá Bázár passing throughout the eastern quarter. This bázár opens out into a commodious market place opposite the eastern entrance to the fort, and in this is situated the octroi office. The majority of the houses of the town are of fairly solid build, but most of the streets with the above exception are very narrow and very irregular, as usual in native cities. They are however well paved ; and the drainage and the sanitary arrangements are very good, being greatly facilitated by the elevated position of the town and the ample water-supply which is obtained from wells in the town. The principal buildings of antiquarian or architectural interest within the town, are the Imperial bath-house known as hamám constructed

by the Emperor Akbar; the Imperial well with steps known as the *bâoli*; the shrine of Shâhdaula Sâhib in the Garhi Shâhdaula; and the old Muhammadian cemetery at Begampurâ, which contains an old tomb, where a lady of rank was buried in A.H. 1122. Close by there is an old mosque.

In the centre of the town lies the fort, which was built by Akbar, and the brick walls of which are 20 to 30 feet in height. It has two entrances on the east and west faces, and would have been a formidable obstacle to an unscientific enemy unprovided with artillery; dwellings have been extensively erected both on its ramparts and close underneath its walls, which are a source of anxiety to the district authorities, as portions of them often fall after heavy rains. The ruins of a brick viaduct which passes from the Garhi Shâhdaula to the east and north of the city for a distance of half a mile, are attributed to the famous saint Shâhdaula (see below). The viaduct is said to have been devised to secure dry footing at this part of the city environs, during floods of the Bhimbar and Shâhdaula *nâlás*. The portion of the work which forms the bridge of arches over the Shâhdaula *nâlâ*, still in a good state of preservation, and of solid construction, is a work of great benefit to the community. He is also said to have constructed useful works in Siâlkot, and several wells on the Lahore and Gujrât road-side. Shâhdaula was a Pathân and claimed descent from the Emperor Bahol Shâh Lodi; at the same time the Gujars assert that he belonged to their class, and the present high priest at the shrine professes to be a Saiyad. At this *khângâh* are domiciled human deformities known as Shâhdaula's *chuhâs* (rats). The popular belief is that the priest undertakes to cause children to be born in childless homes on condition of the parents consenting at the shrine to relinquish to him their first-born child, which is then said to be born rat-headed. There are at present about a dozen rat-headed men, women, and children attached to the *khângâh*; they are wretched looking imbeciles, with little or no forehead, and sharp features, which in a manner justifies the appellation of "rat-head." They are very shy and most of them are mute; some are said to have been brought from great distances—Kashmîr, Kâbul, Multân, Lahore, Amritsar, &c. The fact is simply that such deformed children are occasionally born, and that the Shâhdaula priests lose no opportunity of acquiring them, as they are found to be profitable in marking the identity of a priest or disciple of the celebrated Shâhdaula shrine in his alms-collecting rounds among his distant constituents, each disciple being usually accompanied on his tours by a rat-faced deformity; and the fostering of superstitious stories regarding these unfortunates tends to increase the reverence and liberality shown to the Shâhdaula priesthood. There is strong reason to fear that some of them are helped into idiocy by superstitious parents compressing their heads in infancy between boards or bandages in order to fit them for this shrine, as *chuhâs*; but of course no body will admit this, and they are commonly reputed to be born thus as a mark of divine wrath, on parents who have wilfully failed to keep a vow of one sort or another.

The shrine of Shâhdaula situate to the north of the city, is known and revered throughout the Punjab, and lends its name to the

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Towns and
Municipalities.

Gujrat town. Des-
cription.

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Gujrat town. Description.

city, which is known as "Gujrát Shahdaula-wála." The people have a legend that the old saint Shahdaula, having for some reason taken a dislike to orchards, uttered a great curse on the district that it never should produce fruit trees, and in consequence of this curse it is that no orchards are anywhere to be seen, and even the mango cannot grow. They admit however that the curse is now being evaded or disregarded more and more. The Civil station is picturesque, being prettily wooded, and with a good view of the Adhi Dísh and Pir Panjál ranges of hills. There are attractive public gardens, and the grounds of the bárádári, the residence of the District Officer, which lie in the right angle formed by the roads to Kashmir and Siálkot, have a park-like appearance, which adds much to the beauty of the station.

History.

The stories preserved by tradition concerning the early history of the town of Gujrát have been briefly recorded in Chapter II. It is certain that the site shows traces of early occupation, and, if any weight is to be attributed to tradition, two cities had been built and fallen to decay upon it, before the foundation of the present town. The second city, restored according to General Cunningham by one Ali Khán, is said upon the same authority to have been destroyed in A.D. 1303, a year which was signalized by an invasion of Moghals during the reign at Delhi of Alá-ud-dín Khilji,* and Bahlool Lodi moved the seat of government to the town of Bahloolpur which he founded (A.D. 1540) on the Chináb, 23 miles north-east of Gujrát. Nearly 100 years later, the attention first of Sher Shah during his brief reign, and subsequently of Akbar, was devoted for a time to the affairs of the Chaj Doáb, the result being the foundation of the present town of Gujrát. It is not certain, though Captain Mackenzie appears to think it probable, that Sher Shah had any hand in this matter. Akbar's part is the subject of a very definite tradition. In those days, as pointed out by Captain Mackenzie, there was no stronghold in the Chaj Doáb to mark the imperial power; and seeking a locality for a fort, Akbar was probably attracted to the present site by the traces of ancient occupation, and perhaps by the existence of ruins from which material could be extracted on the spot. Working skilfully upon the hereditary rivalry between the Jats and Gujús of the neighbourhood, he induced the latter to furnish half the necessary funds,† permitting them in return to hold for him the citadel when finished, although the surrounding territory belonged to the Jats. The fort thus founded took the joint name of Gujrát Akbarábád. Its outline is now hardly traceable, the fortifications having been renewed upon a larger scale by Sirdár Gujr Singh.

* Captain Mackenzie is confused upon this point. He states the second city to have been destroyed by Mahmud of Ghazn in Sambat 1370 (= A.D. 1293); but Mahmud's invasions were from A.D. 1001 to 1026. The date approximately coincides with that given by General Cunningham. As to the Moghal invasions, see Elphinstone, *Hist. Ind.*, pp. 391 392 and 391.

† Captain Mackenzie says:—"The story goes on to say that according to the old Asiatic principle of 'numál as Su'la, drád as bázai,' the Emperor proposed that the inhabitants of the country should bear half the expense. But the Jats, in whose section of the Doáb it was situated, objected, and the Emperor was obliged to turn for assistance to the Gujús, who inhabited the neighbouring country to the west. The sum required was 1½ lakh, but the idea of having a Guju fort in the country of the Jats was so tempting that the Gujús agreed to raise the money."

Some of the imperial buildings, however, especially a *báoli*, or covered well, and a bath-house (*hammám*), still exist and are in use. During the reign of Shah Jahán, Gújrát became the residence of Pír Sháh-daula, a saint of great repute, who, from the rich offerings made to him, is said to have spent freely upon the adornment of the town and its suburbs (see above). The ruins of a brick viaduct extending to the north and north-east of the city, are still pointed to as a testimony to his liberality.

During the long years which saw the decay of the Moghal power, the district was overrun by the Ghakkars of Ráwálpindi, who probably established themselves at Gújrát in 1741. The country also suffered at the same time from the ravages of Ahmad Sháh Duráni, while about this period the Sikh power had been asserting itself in the Eastern Punjab. In 1765, Sírdár Gujjar Singh, head of the Bhangi *misl*, crossed the river Chináb and defeated the Ghakkar chief, and extended his dominions to the banks of the Jhelam. In 1846, Gújrát came under the supervision of the British officials, and a Settlement was made under orders of the Provisional Government at Lahore. Two years later, this district became the theatre for the series of important battles which decided the event of the second Sikh war. A battle was fought at Sadullapur, 16 miles off, between the British forces and Sher Singh's Sikh army, after which the Sikh General retired northward between the Jhelam and the Pabbi hills, and at Chilliánwála the bloody battle was fought and won by the British. On 13th January 1849, Sher Singh again marched southwards, the British Army pressed him; and on the 22nd February 1849, he turned to fight at Gújrát. The decisive engagement which ensued broke irretrievably the power of the Sikhs.

The municipality of Gújrát was first constituted in 1866. It is of the 2nd class, and the committee consists of the Deputy Commissioner as President, the Civil Surgeon, District Superintendent of Police, are *ex-officio* members, and twelve non-official members, all nominated by the Deputy Commissioner. Table No. XLV shows the income of the municipality for the last few years. It is derived from octroi levied on the value of almost all goods brought within municipal limits. Gújrát is the great commercial town of the district, collecting wheat, pulses, oil-seeds from the interior of the district and surrounding towns and villages. It is also the chief *entrepôt* for piece-goods, raw iron and other Europe goods, which are imported from Europe. Some of the grain-dealers and commercial houses have very large dealings, and there are several native banking houses of high standing. A large traffic in dried fruits, from Kashmir, passes through Gújrát since the Punjab Northern State Railway has been opened from Lahore to Peshawar. The chief local manufacture is shawls, embroidery, native cloths and *pashmíná* work (though much on the decline now). The brass vessels of Gújrát are well known, and the boot-makers supply boots and shoes to many native regiments in distant parts of the Punjab. The *kñigari* and carpenters' work of Gújrát is famous. It has already been described in Chapter IV (page 86). The following table gives certain statistics of the trade of the municipal town of Gújrát for the five years ending 1882-83:—

Chapter VI.
Towns and Municipalities.
Taxation, trade, &c.

Articles of merchandise.	Whence imported.	VALUE IN RUPEES.				
		GUJARAT.				
		1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Sugar ..	Gadh, in Hoshapur district, Darp in Silkot and Gurdaspur.	4,534	44,641	50,073	45,955	42,570
Gur ..	Silkot, Bawali and Jolashin, in Gujrat	11,675	12,095	15,470	12,615	15,545
Shalwar ..	Darp and Rajant ..	7,062	10,075	15,002	8,300	9,673
Turmeric ..	Haran and Namskot, in Gurdaspur	1,820	2,412	3,269	2,170	1,272
Wheat ..	Gujrat district	1,24,256	1,35,211	1,30,221	1,70,662	1,61,777
Indigo ..	Multan and Khurjah	4,160	4,040	3,610	3,200	4,170
Country cloth ..	Jammu and Gujrati district	40	49	1,415	2,0	1,189
Salt ..	Phad Daul Khan	12,025	9,125	10,620	11,375	11,982
Magenta ..	Dera Ismail Khan, Kohat and Kabul	510	570	310	400	740
Cloth ..	Anritsar ..	57,200	83,560	77,760	1,50,210	1,53,692
Wool ..	Anritsar, Nurpur in Gurdaspur, and Jammu	270	270	174	250	270
Sifil ..	Jhang and Chiniot	270	270	174	250	270
Soap ..	Anritsar and Hoshiawala, in Gujrat	700	750	800	830	870
Medicines ..	Miscellaneous places	2,100	2,040	3,970	2,200	3,970
Tea ..	Kangra, Kashmir and Amritsar	12	200	300	272	266
Chums ..	Kulu, Jammu territory	100	370	420	390	415
Cinnamon, Lungs ..	Amritsar	8,500	6,250	8,000	7,270	8,320
Ghi ..	Gujrati district	6,000	11,460	18,760	19,010	21,200
Honey ..	Batala, Jammu territory	16	20	21	28	31
	Total ..	2,74,776	3,21,630	3,40,155	4,07,010	4,54,606

Institutions and public buildings.

The principal institutions of this town are the Government district school and the Mission school. The school buildings are both good structures; and the education imparted in the Government school is up to the Entrance; that in the Mission school up to the Middle school standard. The remaining public buildings and offices are the Deputy Commissioner's court and district offices, the treasury building, police office, police lines, post office, dispensary building, the *bārdāri* building, the church and the staging-bungalow. On the southern side of the town are the garden and tank, known as Paske's garden and tank, the jail and *thānā*, and the Grand Trunk road; and further on is the line of the Punjab Northern State Railway, with Railway station and telegraph office. Within the town there are a *sarāi*, a police *thānā*, and a branch school. The public gardens commonly known as the *bārdāri* garden, the dak bungalow garden, and the church garden, are all on the north side of the town. The town hall where the municipal meetings are held, the *tahsīl* and police station, also a branch of the district school, are all situated in the fort which lies in the heart of the town. The jail was formerly in the civil station, but as it was washed down by a flood of the neighbouring Bhimbar river, the prisoners are located in the masonry *sardāi* at the south-west corner of the town. The district school is outside and near the north face of the town, and at the south is a neatly laid out plot of ground with tank and fountain called Paske's garden, the daily resort of loungers, and much appreciated by the native community. This garden was instituted by Colonel Paske, formerly Deputy Commissioner of Gujrāt, and has been lately greatly improved. There are also

other masonry tanks of comparatively recent date constructed by bankers for the benefit of the public. There are 69 mosques and 52 temples and 11 dharmasálás, or places of worship of Mahomedans, Hindus, and Sikhs respectively in the city and environs of Gújrát. The railway station lies about a mile to the south-west of the city, and the military encamping-ground nearly a mile to the north-west. There are two shops where European miscellaneous merchandize, wines, &c., are sold; these are at the north-east entrance of the town.

Limits of enumeration.	Year of census.	Persons	Males.	Females
Whole town ..	1868	17,321	9,496	7,825
	1881	18,743	9,577	9,166
	1882	15,907	..	..
Municipal limits ..	1875	17,401	..	..
	1881	17,615	..	..

The population at the enumerations of 1868, 1875 and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The

Towns or suburb.	Population.	
	1868.	1881.
Gujrat town ..	14,905	16,405
Guru Muellian ..	..	558
Fatohpur ..	1,035	892
Kurpur, Raughpur ..	541	847
Civil lines ..	840	581

figures for the population within municipal limits, according to the Census of 1868, are taken from the published tables of the Census of

Year.	Birth rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	..	..	..	20	20	20
1869	..	..	..	24	25	21
1870	23	21	27	44	40	48
1871	46	42	50	43	42	44
1872	38	20	18	81	30	40
1873	49	26	22	33	36	30
1874	54	28	26	27	25	28
1875	52	26	25	24	21	28
1876	47	24	23	43	39	47
1877	46	23	22	22	20	24
1878	42	21	21	37	35	37
1879	37	19	18	31	32	29
1880	46	24	22	20	21	19
1881	49	26	23	24	25	24
Average	46	24	22	32	31	28

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Jalálpur town is a municipal town in Gújrát district, Panjáb, situated in latitude $32^{\circ} 21' 35''$ north, longitude $74^{\circ} 15'$ east, eight miles north-east of Gújrát. Its population is 12,839 souls. It forms the principal trade mart of the district, and has a considerable manufacture of shawls, the work of a Kashmiri colony, which are exported chiefly to Amritsar. It has a bázár, a tháná, a school-house, dispensary, and municipal committee house. The municipal committee consists of eight members appointed by the Deputy Commissioner. Table No. XLV shows the income of this municipality for the last few years;

Chapter VI.

Towns and Municipalities.

Institution and public buildings.

Population and vital statistics.

Jalálpur Town.

Chapter VI.

—
Town s and
Municipalities.

Jalalpur Town.

it is derived from octroi levied on the value of almost all goods brought within the municipal limits. Jalalpur is well situated in a fine open and highly cultivated country, at the cross-road leading respectively to Siulkot, Jhalam, Jammu and Gujrāt. It has a good bazar of shops through the town from north to south, and a large number of well built houses; a well attended Government school; Town hall for municipal meetings, and a commodious sarai with accommodation for European travellers. Jalalpur is said to have been founded by a Gujar called Jalal in the time of Akbar, and rose to importance by its shawl manufactures which were introduced some 43 years ago, when the great famine in Kashmir known as the *markan* caused a large number of Kashmiri weavers to emigrate to the Punjab and ply their trade in Amritsar, Jalalpur, &c. The manufacture increased largely under British rule, but has declined since the Franco-Prussian war, as France was the chief European market for this class of goods, and has not recovered its demand for the article. The trade however is still better than it was before the annexation of the Punjab. It shows occasional signs of revival, and will probably not further deteriorate. Shawl-weaving is also practised in the town of Gujrāt, but not to the same extent as in Jalalpur.

The number of persons employed in shawl-weaving, embroidery, and cognate manufactures was, in 1868, 2,267, in 1876, 1,300. The value of goods of the above description produced from 1860 to 1882 and the number of persons employed in each year, from 1877-82, are given in the marginal table.

The large population of shawl-weavers are all deeply in debt. When a lad has acquired sufficient dexterity to weave the intricate patterns in vogue, his master considers him to be indebted to himself in the sum which it has cost to maintain him while he was learning the trade. With

this load of debt as a common incident, it is not strange that no one ever makes enough by his subsequent labour to work off debt, interest, and successive advances. The shágirds or workmen are therefore in a condition little better than that of slaves, and by a custom of the trade, when a workman leaves one master for another, the second takes over the debt and pays the old master in full. This keeps up the income of the masters, but does not benefit the workmen; and they consequently begin to desert in large numbers, and with the aid of rival masters to cause great derangement in the manufacture. The legislature passed an Act XIII of 1859 providing a summary remedy for such breaches of contract, under which large numbers of disputes are satisfactorily adjusted. The table given on the opposite page gives certain statistics of the trade of Jalalpur town for the five years ending 1882-83.

Limits of enumeration	Year of census	Persons.	Males	Females.
Whole town	1868	15,528	8,324	7,202
	1881	12,879	6,603	6,174
Municipal limits	1868	15,626		
	1875	14,014		
	1881	12,519		

The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Chapter VI.
Towns and
Municipalities.
Jalalpur Town,

Articles of merchandise.	Whence imported.	VALUE IN RUPERS				
		Jalalpur Town.				
		1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Fugw	Gudh, In Hr.-Hvirpur district, Darp in Sialkot and Gujrat. Mir	Rs. 30,940	Rs. 24,000	Rs. 27,625	Rs. 29,910	Rs. 31,714
Gar	Sialkot, Rajput and Sol.-Ulam, In Gujrat	10,000	10,075	10,161	10,025	10,000
Gauhar	Darp and Rajput	10,265	10,205	10,150	10,015	10,203
Turmeric	Hazari and Namakot, in Gurdaspur	1,800	1,600	1,210	1,620	1,544
Wheat	Gujrat district	1,15,485	1,01,000	1,24,775	1,17,875	1,11,153
Indigo	Multan and Khurjah	2,150	4,000	5,000	4,000	3,100
Country cloth	Jumna and Gujrat district.	2,510	2,500	2,500	2,520	2,470
Salt	Pind Dadan Khan	12,675	12,025	11,100	10,400	11,375
Magenta	Dera Ismail Khan, Kuhat and Kabul	1,100	1,200	1,100	1,300	1,250
Cloth	Amrilear	64,720	64,600	72,400	66,000	63,000
Wool	Amrilear, Nurpur in Quresh- jore, and Jannu	..	..	..	..	..
Silk	Jhang and Chinkot	220	180	180	230	204
Soap	Amrilear and Hadelwali in Gujrat	200	200	220	160	210
Medicines	Miscellaneous places	2,000	2,300	2,250	2,010	2,100
Tea	Kaukra, Kaslaur and Amrit- sar	200	325	200	325	400
Cloves	Kuln, Jammu territory	75	90	45	79	500
Cinnamon, large	Amritsar Gujrat district	11,100 8,700	10,200 8,000	10,500 9,500	10,150 8,200	11,000 8,702
Total	..	2,71,163	2,74,450	2,67,310	2,91,419	2,93,203

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the municipal limits were altered between 1868 and 1875, so as to exclude suburbs which had been included in the former census. But the decrease in population is chiefly attributable to the decline in the

shawl manufacture already alluded to. The constitution of the population by religion and the numbers of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent Census.

Year.	Birth-rate.			Death-rate.		
	Persons	Males	Females	Persons	Males	Females
1868	..	..	..	15	17	14
1869	..	..	..	20	24	21
1870	25	24	23	21	29	23
1871	23	21	25	21	31	22
1872	20	17	13	25	24	20
1873	20	16	11	27	25	23
1874	21	16	15	19	19	21
1875	41	22	15	21	13	22
1876	41	21	20	45	18	40
1877	44	21	26	25	27	23
1878	36	20	16	21	13	23
1879	29	19	13	47	11	45
1880	24	19	15	30	21	29
1881	45	24	21	31	22	33
Average	36	19	17	31	23	31

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Chapter VI.

—
Towns and
Municipalities.

Kunjah Town.

Kunjah is a municipality in the Gújrát district, situated in north latitude $32^{\circ} 31' 45''$ and east longitude $74^{\circ} 1' 0''$, with a population of 5,799 souls. It is 7 miles from Gújrát. It is the principal agricultural and local trading centre in the north-west portion of the country near the *sadr* station of Gújrát. Kunjah has a *bázár*, a grain market, a police *chowki*, and a school-house; there is a dispensary in the town. The Municipal Committee consists of six members, who are selected and appointed by the Deputy Commissioner. The income for the last few years is shown in Table No. XLV; it is derived from the octroi levied on the value of almost all the goods imported into the town. Kunjah is situated seven miles to the west of Gújrát on the road to Phália. It is an ancient city, but its early history is uncertain, though tradition says that one Jethu, Varach, founded it in Tainur's time. Its most prosperous period was in the time of the wealthy Díwán Kirpá Rám, who was Governor of Kashmír in the reign of Ranjit Singh. Most of the finest houses of Kunjah belonged to Kirpá Rám and his relations. Owing, however, to the intrigues of the Jammu Rajas, Kirpá Rám lost his lucrative office of *díwán*, and left his home at Kunjah to become a recluse at Hárídáwár, where he died. Since then Kunjah began to fall into decay, stately buildings and gardens being now in a more or less ruined condition. A fine masonry tank in a good state of preservation, and in daily use, keeps the name of the *díwán* fresh in the memory of the people; a handsome garden with báráddari and fountains in the vicinity, but now much dilapidated, also bears his name. One of the gardens of the family, purchased by Government, now contains a school which is fairly attended, and in another of these gardens is located the charitable dispensary. The following table gives certain statistics of the trade of Kunjah town for the five years ending 1882-83:—

Articles of merchandise	Whence imported.	VALUE IN RUPEES.				
		Kunjah Town.				
		1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Sugar ..	Gadh, in Noshapur district, Darp in Salkot and Gurdas- pur ..	Rs. 5,317	Rs. 5,623	Rs. 6,520	Rs. 7,605	Rs. 20,004
Gur ..	Salkot, Bajwat, and Jokalian- pur in Gújrát ..	2,300	2,760	3,016	2,875	3,000
Shallots ..	Darp and Bajwat ..	2,600	2,225	2,500	2,285	2,300
Turmeric ..	Bázár and Naanakot in Gur- dispur ..	180	210	210	270	300
Wheat ..	Gujrat district ..	18,150	18,675	19,350	20,272	20,700
Indigo ..	Multan and Khurjäh ..	2,520	2,544	2,590	2,624	2,640
Country cloth ..	Jammu and Gújrát district ..	800	1,000	1,200	1,400	1,600
Salt ..	Pind Dadan Khan ..	1,092	1,560	2,603	1,876	1,917
Magenta ..	Dera Ismail Khan, Kohat and Kabul ..	700	800	650	620	750
Cloth ..	Auratvar ..	4,000	4,100	4,800	3,200	3,602
Wool ..	Auratvar, Nurpur in Gurdar- pur, and Jannau ..	..	..	..	..	..
Salt ..	Jhrung and Chinalot ..	100	.. 60	.. 60	.. 120	.. 140
Soup ..	Auratvar and Haslanwala in Gújrát ..	..	..	..	..	..
Medicines ..	Miscellaneous places ..	1,500	1,760	2,200	2,800	2,901
Tea ..	Kangra, Kashmir and Amit- garh ..	25	30	35	33	25
Chorns ..	Kulu, Jammu territory ..	75	60	66	78	72
Cinnamon, large ..	Amritsar ..	1,100	1,210	1,730	1,400	1,500
Cat ..	Gújrát district ..	2,200	2,210	2,000	2,100	2,100
	Total ..	Rs. 43,310	Rs. 45,517	Rs. 50,037	Rs. 40,276	Rs. 62,920

The population, as ascertained at the enumerations of 1868,

1875, and 1881,

is shown in

the margin.

It is difficult

to ascertain the

precise limits

within which

the enumera-

tions of 1868

and 1875 were

Limits of enumeration.	Year of census.	Persons	Males	Females
Whole town	1868	3,773	3,157	2,785
	1881	5,729	3,903	2,720
Municipal limits	1868	5,773	—	—
	1875	5,835	—	—
	1881	5,729	—	—

taken. The figures for the population within municipal limits, according to the Census of 1868, are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the hamlets of Kot and Palta, which were included in the Census of 1868, were afterwards excluded from municipal limits. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Dingah is a municipal town in Gújrát district, Punjab, situated in north latitude $32^{\circ} 38' 0''$ east longitude $73^{\circ} 40' 25''$ and 22 miles west of Gújrát; its population is 5,015 souls. It forms the principal trade mart for *ghit* in the district. The Municipal Committee consists of six members appointed by the Deputy Commissioner. The income for the last few years is shown in Table No. XLV, and is derived from the octroi levied on the value of almost all goods brought within municipal limits. Dingah is situated 22 miles to the north-west of Gújrát on the road to Sháhpur. It is said to have been founded by the Chaudhri Muqim Khan 320 years ago. It is not a place of much trade, but it became of importance as the residence of the *iláqa hárídárs*. It contains some good masonry houses. The principal inhabitants are Kuthána Gujars, among whom have been many influential men; the present *zaiildár* is son of the late Abdulká Khan, a *chaudri* of note, who had managed the *iláqa* under Sikh rule. Dingah is provided with a Government school, charitable dispensary, *sarai* with accommodation for European and native travellers, encamping-ground, and police station. The table on the next page gives some statistics of the trade of Dingah town for the five years ending 1882-83.

The population, as ascertained at the enumerations of 1868,

1875 and 1881,

is shown in the

margin. The

constitution of

the population

by religion and

the number of

occupied houses

are shown in

Limits of enumeration.	Year of census.	Persons	Males	Females
Whole town	1868	4,951	2,003	2,948
	1881	5,015	2,602	2,413
Municipal limits	1868	5,054	—	—
	1875	5,096	—	—
	1881	5,015	—	—

Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

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Towns and Municipalities. Kunjah Town.

Dingah Town.

[Panjab Gazetteer, Gujerat District.]

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CHAP. VI.—TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and

Municipalities.

Kunjah Town.

Articles of merchandise.	Whence imported.	VALUE IN RUPEES.				
		Durgah Town.				
		1878-79.	1879 SO.	1880 SI.	1881-82.	1882-83.
Sugur ..	Gadh, in Hoshapur district, Durg in Bhilcot and Gurdas- pur	9,555	10,075	10,630	10,020	9,400
Gur ..	Sialkot, Rajwad and Juhlai in Gujrat	2,400	1,885	2,220	2,500	2,650
Shallot ..	Durg and Bajwrit	2,000	2,050	1,720	1,520	2,000
Turmeric ..	Hazira and Namakot, in Gurdaspur	..	..	..	..	..
Wheat ..	Gujrat district	450	450	624	640	450
Indigo ..	Muktan and Kharjeh	15,217	10,715	18,510	18,650	18,900
Country cloth ..	Jammu and Gujerat district	924	946	900	970	942
Salt ..	Pind Dad in Khin	65	10	70	80	60
Magenta ..	Dera Ismail Khan, Kohat and Kabul	1,625	1,397	1,852	775	1,000
Cloth ..	Amritsar ..	200	270	100	520	270
Wool ..	Amritsar, Nurpur in Gurdas- pur, and Jammu	6,000	5,600	6,000	6,500	6,100
Salt ..	Jhrung and Chinlot	..	62	..	..	..
Soap ..	Amritsar and Hashunwala in Gujrat	..	..	..	..	..
Medicines ..	Miscellaneous places	..	140	100	90	75
Tea ..	Kangra, Kashmir and Amrit- sar	703	650	765	800	801
Chanc ..	Kulu, Jammu territory	..	25	12	18	25
Cinnamon, large	..	..	60	39	51	45
Ghee ..	Amritsar	3,700	2,000	1,080	1,000	2,100
	Gujrat district	1,920	1,300	1,310	1,400	1,200
Total ..	..	49,018	46,073	46,810	47,578	47,521

STATISTICAL TABLES
APPENDED TO THE
G A Z E T T E E R
OR THE
G U J R Á T D I S T R I C T.

(INDEX ON REVERSE)

"ARYA PRESS," LAHORE.

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		XLVII.—Polymetrical table	... xxv

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS	1863-54.	1865-66.	1866-67.	1867-68.	1873-74.	1876-77.
Population	--	--	--	--	616,503	650,115
Cultivated acres	--	--	--	--	654,433	740,880
Irrigated acres	--	--	--	--	253,573	231,660
Ditto (from Government books)	--	--	--	--	--	--
Ancient Land Revenue, rupees	--	--	--	--	6,12,183	6,17,100
Rentals from land, rupees	--	--	--	--	5,9,273	5,07,631
Gross revenue, rupees	--	--	--	--	6,31,640	7,19,088
Number of kine	--	--	--	--	222,437	216,452
" sheep and goats	--	--	--	--	66,443	72,001
" camels	--	--	--	--	1,272	1,727
Miles of metalled roads	--	--	--	--	716	13
" unmetalled roads	--	--	--	--	650	650
Railways	--	--	--	--	--	--
Police staff	--	--	--	--	401	432
Prisoners convicted	108	902	690	1,473	1,880	1,512
Civil suits, - number	2,224	1,640	2,670	3,656	6,835	7,070
" " value in rupees	91,135	61,910	1,22,094	1,75,770	2,14,192	2,92,692
Municipalities, - number	--	--	--	--	2	4
" " - income in rupees	--	--	--	--	17,009	29,810
Hospitals, - number of	--	--	--	--	6	6
" " - patients	--	--	--	--	21,076	29,812
Schools, - number of	--	--	64	68	47	46
" " - scholars	--	--	5,177	8,476	8,261	4,103

Note.—These figures are taken from Tables Nos. I, III, VII, XI, XV, XXI, XXII, XLV, L, LX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rain gauge station.	ANNUAL RAINFALL IN INCHES OF AN INCH.																	
Sard	869	535	169	272	176	251	280	200	109	359	377	257	273	241	185	232	250	273
Gujrat	231	335	270	241	174	251	272	26	232	477	371	237	235	240	173	236	257	282
Kherlan	219	305	167	268	312	236	355	311	221	427	443	271	230	241	211	261	427	309
Phulian	121	225	213	194	261	229	272	2	216	329	353	226	201	141	16	201	311	235

Note.—These figures are taken from the weekly rainfall statements published in the *Surat Gazette*.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
MONTHS.	ANNUAL RAINFALL			ANNUAL AVERAGES.	
	No. of rainy days in each month— 1867 to 1871	Rainfall in tenths of an inch in each month— 1867 to 1871	MONTHS	No. of rainy days in each month— 1867 to 1876	Rainfall in tenths of an inch in each month— 1867 to 1876
January	2	11	Sept. to Dec. Oct. to Jan.	4	21
February	5	17	Nov. to Dec.	1	6
March	4	23	December	1	22
April	29	12	1st Oct. to 1st January	3	8
May	29	7	1st January to 1st April	1	17
June	29	29	1st April to 1st October	0	52
July	29	79	1st October to 1st January	24	252
August	6	62	Whole year	86	278

Note.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 21 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

TAHSIL STATIONS	1	2	3	4	5
	ANNUAL RAINFALL IN TENTHS OF AN INCH, FROM 1871-74 TO 1877-78.				
	1st October to 1st January.	1st January to 1st April	1st April to 1st October	Whole year	
Kharlan	27	70	222	425	
Phullan	22	59	161	241	

Note.—These figures are taken from pages 35, 37 of the Famine Report.

Table No. V, showing the DISTRIBUTION of POPULATION. -

1	2	3	4	5
		District	Tahsil Gujrat	Tahsil Kharlan
Total square miles			634	147
Cultivated square miles		1,974	444	772
Cultivable & waste miles		2,154	444	772
Cultivable & waste miles		603	29	91
Square miles under crops (average 1877 to 1881)		1,101	445	927
Total population	659,115	207,040	217,871	174,704
Urban population	42,500	37,741	37,015	1,704
Rural population	616,615	259,299	213,856	174,704
Total population per square mile	910	507	936	921
Rural population per square mile	913	479	936	921
Over 10,000 souls		2	2	
5,000 to 10,000		2	1	1
2,000 to 5,000		1	1	1
1,000 to 2,000		22	15	5
500 to 1,000		116	42	40
Under 500		316	113	84
Total	870	317	354	178
Occupied houses	7,121	6,487	935	
Towns	75,871	52,173	23,039	20,663
Villages				
Unoccupied houses	2,683	2,825	155	
Towns	1,417	7,939	2,607	2,702
Villages				
Resident families	10,998	8,121	1,215	
Towns	114,714	64,740	19,351	15,751
Villages				

Note.—These figures are taken from Tables Nos. I and XLI of the Census of 1881, except in cultivated, culturable, and crop areas, which are taken from Tables Nos. I and XLII of the Administration Report.

Gujrat District]

Table No. VI, showing MIGRATION.

Districts.	Immigrants	Emigrants	MIGRATION PER 1,000 OR BOTH SEXES		DISTRIBUTION OF IMMIGRANTS BY TAHISILS		
			Immi-	Emig-	Gujrat	Kharlan	Phalian
			grants	grants			
Amdavar	672	1,518	640	578	315	208	79
S. Patel	5,811	5,711	502	511	5,523	3,610	816
Ladrao	1,07	2,740	465	631	60	179	126
Gujarawala	8,112	11,0	375	418	5,260	80	2,716
Bawaliwadi	474	3,400	556	646	16	173	131
Jhulan	3,69	7,250	370	564	446	2,103	1,278
Shalpur	4,117	7,517	400	457	297	322	3,453
Perhawa	1,1	1,191	65	812	71	27	15
N. B. P. and Oudh	1,10		567		500	59	52
Kashmar	10,787		40		5,400	5,120	215

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	District.	2		3		7	8
		Per cent		Tahisils			
		Males	Females	Gujrat	Kharlan	Phalian	Villages
Persons	489,115			297,610	217,471	174,704	646,719
Males	30,182			166,521	114,718	93,411	449,071
Females		89,93		140,701	103,773	81,290	308,410
Hindus	72,150	33,077	31,775	35,004	15,45	21,898	60,473
Islam	8,633	5,027	3,533	4,618	2,590	1,655	8,260
Jauns							
Buddhists							
Zoroastrians							
Muslims	(W, 52)	318,270	260,266	256,076	194,643	150,946	577,556
Christians	2	12	36	106	57	2	2
Others and unspecified							
European & Eurasian Christians	26	207	20	100	44	2	
Sunnis	60,910	31",314	25",005	256,761	197,617	130,541	577,009
Shiahs	60,910	31",314	25",005	256,761	197,617	130,541	577,009
Wahabis							

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

Language	District	Distribution by Tahisils		
		District		
		Gujrat	Kharlan	Phalian
Hindi				
English				
Punjabi				
Marathi				
Persian				
English				

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA	Caste or tribe.	TOTAL NUMBER ^a			MURS, BY RELIGION.				Proportion per million of population
		Persons	Males.	Females.	Hindu.	Sikh.	Jain.	Muslim	
	Total population	69,113	36,102	33,011	57,677	5,027	..	514,239	1,660
1	Jat	131,180	67,400	63,780	1,341	603	..	9,533	144
2	Rajput	2,031	1,122	1,001	457	4	..	11,041	52
12	Avanu	11,020	6,773	4,247	..	..	..	6,730	19
8	Gujar	91,342	45,015	46,327	..	..	..	45,013	126
7	Ardin	20,266	10,077	9,701	..	..	..	10,277	50
17	Shekh	7,000	4,113	3,783	..	..	..	4,113	11
37	Mughal	5,220	2,501	2,719	..	..	..	2,511	8
2	Brahman	8,005	4,723	3,282	4,650	40	..	3	13
24	Balyud	16,429	8,491	7,937	..	..	..	8,411	21
21	Nal	19,551	10,001	9,550	..	..	..	9,573	23
25	Mirasi	7,865	4,015	3,850	..	..	..	4,015	11
16	Khatri	17,704	9,611	8,161	8,121	461	..	..	26
60	Bhatti	5,318	2,811	2,507	2,401	86	..	..	6
10	Arora	21,061	12,401	11,621	10,612	1,623	..	0	51
53	Lacana	5,201	2,681	2,520	1,043	679	..	16	8
26	Kashmiri	31,110	16,731	16,369	31	..	..	16,710	44
4	Chuhra	59,211	19,951	18,218	673	27	..	10,285	75
10	Mochi	82,611	17,107	15,261	..	..	..	17,197	47
9	Julaha	23,570	12,611	11,270	10	..	..	12,501	35
15	Jhinwar	5,111	2,821	2,297	2,142	0	..	0	1
23	Machhl	14,942	7,941	6,991	..	..	..	7,941	23
22	Lohar	12,941	6,776	6,154	15	..	..	6,701	18
11	Tarkhan	21,528	11,423	10,412	111	2	..	11,391	21
13	Kumhar	10,401	5,927	5,574	110	2	..	5,913	24
82	Dhobi	7,074	4,043	3,031	65	..	..	3,056	11
24	Teli	8,621	5,113	4,003	..	..	..	4,404	12
50	Sunar	5,140	2,582	2,561	2,411	85	..	379	8

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1891.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA	Caste or tribe.	Persons	Males.	Females.
6	Pathan	2,052	1,050	953
16	Biloch	586	453	433
35	Fair, miscellaneous & unspecified	592	342	230
33	Qasab	1,163	600	569
40	Jodh	1,033	478	555
42	Mailah	649	335	244
44	Khojlih	2,215	1,073	1,142
49	Bawali	604	469	441
56	Khal	652	312	310
57	Mes	1,753	717	666
61	Dari	1,470	701	769
65	Liberi	2,270	1,209	1,011
70	Ulama	1,701	674	607
72	Sawal	1,040	508	482
121	Qalandri	609	401	208
128	Bahutia	2,022	1,155	867

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1891.

Table No. X, showing CIVIL CONDITION.

DETENTION	1	2	3	4		5		6		7		8	
				SET UP		MARRIED				LIVING			
				Males	Females	Male	Female	Males	Females	Males	Females	Males	Females
All religions	21,260	10,230	120,915	1,044	2,072	2,000	1,000	2,000	2,000	2,174	1,174	2,222	1,114
Hindus	20,112	11,011	115,544	1,040	2,013	1,940	1,000	2,000	2,000	2,161	1,161	2,175	1,115
Christians	—	—	2,370	—	—	—	—	—	—	—	—	—	—
Buddhist	—	—	—	—	—	—	—	—	—	—	—	—	—
Muslims	2,070	1,124	131,765	1,005	2,005	1,000	1,000	1,000	1,000	20,978	10,978	20,978	10,978
Others	172	10	—	—	—	—	—	—	—	—	—	—	—
Total	21,432	11,244	120,915	1,044	2,072	2,000	1,000	2,000	2,000	2,174	1,174	2,222	1,114
Age	0-10	2,171	1,071	42	—	—	—	—	—	452	—	1,076	—
	11-20	6,117	3,066	101	—	—	—	—	—	10	—	21	—
	21-30	6,144	3,040	701	—	—	—	—	—	131	—	311	—
	31-40	6,070	3,000	8,000	—	—	—	—	—	170	—	224	—
	41-50	4,411	2,171	9,000	—	—	—	—	—	1,111	—	1,111	—
	51-60	3,750	1,875	11,221	—	—	—	—	—	4,400	—	4,400	—
	61-70	2,424	1,262	8,000	—	—	—	—	—	7,400	—	7,400	—
	71-80	1,620	810	6,000	—	—	—	—	—	11,700	—	11,700	—
	81-90	1,072	536	5,000	—	—	—	—	—	2,000	—	2,000	—
	91-100	651	326	3,000	—	—	—	—	—	1,000	—	1,000	—
	Over 100	1	1	1,000	—	—	—	—	—	1,000	—	1,000	—
Total	21,432	11,244	120,915	1,044	2,072	2,000	1,000	2,000	2,000	2,174	1,174	2,222	1,114

Note.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

YEARS	1	2	3	4			5			6			7		
				TOTAL BIRTHS REGISTERED			TOTAL DEATHS REGISTERED			TOTAL DEATHS FROM			TOTAL DEATHS FROM		
				Years	Males	Females	Persons	Years	Clusters	Persons	Clusters	Small Towns	Years	Clusters	Large Towns
1917	—	—	—	—	—	—	—	—	—	—	—	19	—	—	—
1918	—	—	—	—	—	—	—	—	—	—	—	2,110	—	11,402	—
1919	—	—	—	—	—	—	—	—	—	—	—	9,171	—	11,071	—
1920	1,710	11,422	2,172	10,172	10,172	8,870	18,043	1919	790	7,400	7,400	11,701	—	11,701	—
1921	1,579	11,427	2,199	10,962	10,962	8,747	18,409	1920	747	7,300	7,300	11,700	—	11,700	—

Note.—These figures are taken from Table No. III, IV, V, VI, VII, VIII, and IX of the Statistical Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5		6		7	
				Months	1917	1918	1919	1920	1921
January	—	—	—	818	818	5,257	1,404	1,411	1,004
February	—	—	—	721	721	3,911	1,071	1,054	1,140
March	—	—	—	1,022	1,022	7,111	1,211	1,211	730
April	—	—	—	910	910	6,052	1,044	1,044	4,414
May	—	—	—	3,115	3,115	1,952	374	374	4,411
June	—	—	—	7	7	1,700	1,511	1,511	6,787
July	—	—	—	1,161	1,161	1,433	1,476	1,476	901
August	—	—	—	1,110	1,110	1,022	1,433	1,433	911
September	—	—	—	1,101	1,101	1,011	1,468	1,468	941
October	—	—	—	602	602	1,141	1,440	1,440	7,011
November	—	—	—	1,045	1,045	1,113	1,140	1,140	6,569
December	—	—	—	1,051	1,051	1,113	1,000	1,000	8,441
Total	—	—	—	10,431	10,431	10,003	18,675	18,675	79,103

Note.—The figures are taken from Table No. III of the Statistical Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

Month.	1	2	3	4	5	6	7
	1877	1878.	1879	1880	1881.	Total	
January	697	583	613	1,014	625	4,047	
February	412	504	612	724	785	2,174	
March	523	621	585	617	724	3,033	
April	430	425	603	647	515	2,162	
May	574	595	593	867	615	3,761	
June	706	1,027	717	918	770	4,014	
July	697	619	649	918	746	3,415	
August	541	703	715	936	469	3,243	
September	605	977	1,001	1,034	795	5,010	
October	677	1,129	2,012	1,517	1,012	6,611	
November	524	2,055	1,010	1,221	412	5,310	
December	267	1,092	1,046	1,031	579	1,905	
TOTAL	..	7,279	11,402	11,961	11,751	8,139	50,662

Note.—These figures are taken from Table No. IX of the sanitary Report.

Table No. XII, showing INFIRMITIES.

	1	2	3	4	5	6	7	8	9
		INSANE		BLIND.		DROG AND DRUNK		LEPROSY	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	{ Total Villages	225	126	1,656	1,601	589	295	125	104
Hindus		211	116	1,570	1,587	606	272	810	92
Sikhs		25	9	155	147	41	21	20	7
Muslims		2	10	10	11	0	1	—	—
		193	117	1,521	1,400	541	271	803	97

Note.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

	1	2	3	4	5	6	7	8	9	10	11	12
		MALES.		FEMALES.								
		Under instruction.	Can read and write.									
All religions	{ Total Villages	5,831	11,738	161	126	Muslims	..	2,771	4,171	152	21	
Hindus		4,861	9,266	134	109	Christians	..	6	5,777	—	11	
Sikhs		1,578	6,759	9	23	Talish Gujrat	..	2,079	5,779	—	13	
Jains		174	641	1	1	Kharian	..	1,417	5,237	32	16	
Buddhists		Phallan	..	1,039	5,042	57	10	

Note.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

	1	2	3	4	5	6	7	8	9	10	11	12
		CULTIVATED					UNCULTIVATED.					
		Irrigated.	By Govt. or private works.	By pri- vate in- dividuals.	Unirri- gated.	Total cul- tivated.	Graz- ing land.	Cultiv- able.	Un- cultiv- able.	Total uncul- tivated.	Total area assessed.	Gross area assess- ment.	Unappropriated cultivable space, the pro- perty of Govt.
1868-69	..	235,573	418,855	651,158	19,476	251,641	316,490	560,970	1,211,428	612,131	64,652	
1872-74	..	221,560	512,320	746,830	6,970	261,120	229,000	651,680	1,204,500	617,890	61,075	
1878-79	..	238,210	263,120	501,370	51,970	200,480	156,602	403,673	1,209,712	647,727	52,075	
Talish details for 1878-79—												
Talish Gujrat	103,629	150,522	244,921	..	21,066	52,020	77,713	237,068	971,900	2,637	
" Kharian	14,494	227,600	242,003	25,447	60,101	82,693	105,664	410,647	161,915	2,773	
" Phallan	120,017	185,028	273,115	23,952	119,299	20,763	100,011	411,329	157,144	21,805	

Note.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

Gujrat District. I

Table No. XXV, showing TENURES held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	Turbal Kharif.	
																	Gr. or Sarsa in Kharif.	Gr. or Sarsa in Tulsi.
NATURE OF TENURE.																		
I.—Estates NOT LEAVING VILLAGE COMMUNITIES, AND PAYING NO REVENUE (Exempted).																		
II.—Properties held from the State, & held by individuals or families under the orders of the Govt.	25	25	80	14, 01	6	6	6	3,472	9	9	6,443	10	10	14	6,443			
III.—Properties held from the State, & held by individuals or families under the orders of the Govt.																		
IV.—Properties held from the State, & held by individuals or families under the orders of the Govt.																		
V.—Properties held from the State, & held by individuals or families under the orders of the Govt.																		
VI.—Properties held from the State, & held by individuals or families under the orders of the Govt.																		
Proprietary estates owned by the Govt.																		
B.—Properties held from the State, & also held under the orders of the State, & held by individuals or families under the orders of the State.	21	21	327	18,125	12	12	12	4,672	1	1	7,720	10	10	10	7,720			
C.—Properties held from the State, & also held under the orders of the State, & held by individuals or families under the orders of the State.	21	21	7,215	1,215	113	113	113	4,472	162	162	7,613	9	9	9	7,613			
D.—Properties held from the State, & held by individuals or families under the orders of the State.	9,26	9,26	9,075	1,075	1,075	1,075	1,075	2,375	31,044	31,044	27,054	21	21	21	27,054	11	11	
E.—Properties held from the State, & held by individuals or families under the orders of the State.	73	73	2,075	2,075	2,075	2,075	2,075	2,075	2,075	2,075	2,075	1,063	11	11	11	1,063	11	11
F.—Properties held from the State, & held by individuals or families under the orders of the State.																		
G.—Properties held from the State, & held by individuals or families under the orders of the State.																		
H.—Properties held from the State, & held by individuals or families under the orders of the State.																		
I.—Properties held from the State, & held by individuals or families under the orders of the State.																		
J.—Properties held from the State, & held by individuals or families under the orders of the State.																		
K.—Properties held from the State, & held by individuals or families under the orders of the State.																		
L.—Properties held from the State, & held by individuals or families under the orders of the State.																		
M.—Properties held from the State, & held by individuals or families under the orders of the State.																		
N.—Properties held from the State, & held by individuals or families under the orders of the State.																		
O.—Landholders held from the State, & held by individuals or families under the orders of the State.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
P.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
Q.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
R.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
S.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
T.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
U.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
V.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
W.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
X.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
Y.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
Z.—Landholders held from the State, & held by individuals or families under the orders of the State.																		
Total.	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452	1,452

Note.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XXVI, showing TENURES not held direct from Government as they stood in 1878-79.

NOTE.—These figures are taken from Table No. XXXIV of the *Metallurgic Report*.

Table No. XVII, showing GOVERNMENT LANDS.

District Taluk P. S. Bazar	Acreage in acres	Per cent of total area	Average Rate per acre								
Gujrat	62,313	27.70	—	—	—	—	—	—	—	—	—
Taluk D.	10,471	4.57	—	—	—	—	—	—	—	—	—
P. S. D.	17,177	7.50	—	—	—	—	—	—	—	—	—
Bazar	23,665	10.33	—	—	—	—	—	—	—	—	—
Total	103,465	46.10	—	—	—	—	—	—	—	—	—

Note.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Proprietary land acquired.	Acreage in acres.	Value paid per acre.	Value of revenue, in rupees.
Roads	6,013	33,642	20,1
Cards	—	—	—
Police B. B. W.	2,203	7,024	163
Government Railways	—	—	—
Miscellaneous	203	4,91	63
Total	7,419	11,674	4,704

Note.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

Year	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1871-72	7,1407	5,214	21,77	12,312	10,771	8,001	6,474	5,671	4,571	3,111	2,432	22,27	11,441	16,235	—	—
1872-73	7,1407	10,471	—	—	10,471	10,471	10,471	10,471	10,471	10,471	10,471	10,471	10,471	10,471	10,471	10,471
1873-74	7,1407	12,701	—	—	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701
1874-75	7,1407	12,701	—	—	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701	12,701
1875-76	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1876-77	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1877-78	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1878-79	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1879-80	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1880-81	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1881-82	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1882-83	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1883-84	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1884-85	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1885-86	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1886-87	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1887-88	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1888-89	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1889-90	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1890-91	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1891-92	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1892-93	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1893-94	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1894-95	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1895-96	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1896-97	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1897-98	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1898-99	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1899-1900	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1900-01	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1901-02	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1902-03	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1903-04	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1904-05	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1905-06	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1906-07	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1907-08	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1908-09	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1909-10	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1910-11	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1911-12	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1912-13	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1913-14	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1914-15	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1915-16	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1916-17	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1917-18	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1918-19	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1919-20	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1920-21	7,1407	11,110	—	—	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110	11,110
1921-22	7,1407	11,110														

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1861-62.			Average produce per acre as esti- mated in lbs. t. oz.
Rice	..	Maximum Minimum	R.	A.	P.	t.
Indigo	..	Maximum Minimum	1	11	5	617
Cotton	..	Maximum Minimum	2	10	4	..
Sugar	..	Maximum Minimum	1	0	0	123
Opium	..	Maximum Minimum	2	11	6	..
Tobacco	..	Maximum Minimum	1	8	6	50
Wheat	..	Irrigated Unirrigated	1	10	4	450
Inferior grains	..	Irrigated Unirrigated	1	5	4	466
Oil seeds	..	Irrigated Unirrigated	1	4	0	578
Fibres	..	Irrigated Unirrigated	1	10	6	547
Gram	..	..	..	..	..	..
Barley	..	..	..	..	..	..
Bajra	..	..	..	..	..	..
Jawar	..	..	..	..	..	..
Vegetables	..	..	..	..	..	..
Tea	..	..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

KIND OF STOCK.	1			2			3			4			5			6			
				WHOLE DISTRICT FOR THE YEARS						TALSIS FOR THE YEAR 1878-79.									
				1868-69.	1873-74.	1873-74.				1868-69.	1873-74.	1873-74.				Gujrat.	Kharian.	Thallian.	
Cows and bullocks	322,157	210,452	192,270	73,032	50,701	62,780	..	..	..	..	..	..	..	..	..
Horses	9,351	8,627	3,041	1,000	1,118	1,128	..	..	..	..	..	..	..	..	..
Ponies	5,973	2,091	991	130	331	527	..	..	..	..	..	..	..	..	..
Donkeys	16,117	7,411	8,896	4,820	658	9,173	..	..	..	..	..	..	..	..	..
Sheep and goats	66,413	72,005	77,081	25,080	20,624	21,460	..	..	..	..	..	..	..	..	..
Pigs
Camels	1,272	1,727	1,737	405	725	607	..	..	..	..	..	..	..	..	..
Carts	192	813	70	49	7	15	..	..	..	..	..	..	..	..	..
Ploughs	68,971	62,051	40,792	15,216	13,396	12,180	..	..	..	..	..	..	..	..	..
Boats	205	2,040	48	48	..	..	..	..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

2022-2023 Schuljahr, werden alle Verteilungen übernommen.

Table No. XXIV, showing MANUFACTURES.

	1	2	3	4	5	6	7	8	9	10	11
	12	13	14	15	16	17	18	19	20	21	Dyeing and manufacturing of dyes
Number of public and private shops		Petrol	Wood	Cotton fabrics	Brass articles	Wood	Iron	Bronze etc.	Bull fining		
Number of private firms or small works		16,412	201	1	1	252	1,117	14	24		251
Number of public and private shops		11,019	223	1	6	456	1,117	24	42		351
Number of public and private firms		5,363	11,064	642	270	1,125,231	4,566	1,21,311	1,21,311		27,151
	22	23	24	25	26	27	28	29	30	31	
	Leather	Petrol, oil, gas and pet. L.	Brass articles and copper etc.	Brass articles and copper etc.	Cop- per	Cold, sil- ver, and jewellery	Other indus- tries	Total			
Number of public and private shops		1,172	3,129	451	190	2	213	210			16,021
Number of private firms or small works	
Number of public and private firms		1,172	3,129	451	190	4	213	210			22,459
Number of public and private firms		1,165	3,129	451	190	199	1,49,010	87,773			10,50,748

Note.—The following are taken from the Report of the Internal Trade and Manufactures for 1851-52.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
From		To	Principal Merchandise carried		
			Summer, or flood	Winter or low water	Distance in miles
Aknur	Mithankot	Grain of all kinds, sugar, salt, spices, ghi, country cloth, silk, and wool	29	20	450
Wasirabad	Jhang	Wheat, gur, ghi, country cloth, wool, cotton, kupsa, horns, haleis, baleis, awla suun, timber	10	17	120
Ramnagar	Do	Ditto ditto ditto	8	12	100
Wasirabad	Multan	Ditto ditto ditto	20	20	230
Ramnagar	Do	Ditto ditto ditto	18	25	210
Wasirabad	Mithankot	Ditto ditto ditto	25	40	350
Ramnagar	Do	Ditto ditto ditto	22	30	190
Multan	Wasirabad	Iron, cocoanut*, dates, black pepper, mung, sijji	30	40	290
Do	Ramnagar	Ditto ditto ditto	24	40	210
Mithankot	Wasirabad	Ditto ditto ditto	30	40	350
Do	Ramnagar	Ditto ditto ditto	45	52	380
Jhelam	Pind Dadan Khan	Grain and oil seeds	8	8	80
Do	Khushab	Ditto	6	16	100
Do	Multan	Ditto	20	25	200
Do	Sukkur	Ditto	45	60	500
Do	Kotri	Ditto	60	60	780
Pind Dadan Khan	Jhelam	Salt	15	15	80

Note.—These figures are taken from pages 750, 760 of the Famine Report

Gujrat District 1

Table No. XXVI, showing RETAIL PRICES.

Note.—The figures for the first ten years are taken from a statement published by Government (Punjab Government, No. 309 B, of 10th August 1927), and represent unit average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR	WAGES OF LABOUR PER DAY				CARTERS PER DAY.		CARTERS PER DAY.		PORTERS PER DAY.		BOATS PER DAY.	
	Skilled		Unskilled		High	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Highest	Lowest	Highest	Lowest								
1868-69	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.	Rs. A.P.		Rs. A.P.		Rs. A.P.		Rs. A.P.	
1873-74	0 6 0 0	5 0 0 0	0 3 0 0	0 0 0 0	1 12 0		0 4 0	0 0 0	3 12 0	0 0 0	0 5 0	
1878-79	0 6 0 0	5 0 0 0	0 3 0 0	0 0 0 0	0 0 0 0		0 0 0 0	0 0 0 0	3 12 0	0 0 0	0 8 0	
1879-80	0 7 0 0	5 0 0 0	0 3 0 0	0 0 0 0	0 0 0 0		0 0 0 0	0 0 0 0	3 12 0	0 0 0	.	
1880-81	0 7 0 0	5 0 0 0	0 3 0 0	0 0 0 0	0 0 0 0		0 0 0 0	0 0 0 0	3 12 0	0 0 0	.	
1881-82	0 7 0 0	5 0 0 0	0 3 0 0	0 0 0 0	0 0 0 0		0 0 0 0	0 0 0 0	3 12 0	0 0 0	.	

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9	
YEAR	Total Tribute Revenue	Local Rate.	Excise.			Stamp	Total Collec- tions.		
			by In- land	Drugs					
1868-69	5,92,873	27,073				4,82	3,01	57,86	
1869-70	5,14,913	2,100				6,92	2,40	5,873	
1870-71	5,25,25	52,312				1,03	2,119	11,220	
1871-72	5,59,00	7,922				8,24	4,510	17,400	
1872-73	5,62,016	1,52				2,41	2,010	24,475	
1873-74	5,61,57	5,21				10,27	2,061	15,763	
1874-75	5,61,65	4,701				3,15	1,100	1,618	
1875-76	5,61,61	6,11				2,60	1,703	1,527	
1876-77	5,60,82	1,611				1,10	6,07	6,743	
1877-78	5,61,51	4,05				7,17	6,10	13,780	
1878-79	5,62,193	6,612				6,23	6,017	11,492	
1879-80	5,61,690	1,50				6,210	6,051	11,701	
1880-81	5,61,632	7,21				6,10	6,21	12,700	
1881-82	5,61,113	5,220				1,15	4,20	61,00	7,45,52

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded.—
"Cult., Forest, Customs and Salt, Asses. Tax, P. & C. Co. &c."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	
YEAR.	Fixed Land revenue (Rs. lakh.)	Fluctuating and miscel- laneous Land revenue (Collection).	FLUCTUATING REVENUE						MISCELLANEOUS REVENUE				
			Revenue of fluc- tuating lands	Lands not under fluctuation	Revenue of fluctu- ating lands	Water cult. area revenue	Illustrat. of rent of raiyahs	Total fluc- tuating land revenue	Grazing fees	By Commer- cialization of cattle	By grazing licences	By sale of wool from rich and forest lands	Total mis- cellaneous land revenue.
District Timers.													
Total of 5 years—													
1868-69 to 1872-73	27,96,911	91,976	10,360					2,310	17,960	37,871	702	..	70,518
Total of 5 years—													
1873-74 to 1877-78	29,44,377	2,190	12,002					17,750	..	..	..		5,780
1878-79	5,67,727	1,915	2,71	5				1,100	..	..	..		2,450
1879-80	5,41,503	1,13	2,147					2,045	..	..	..		1,170
1880-81	5,81,017	6,07	5,618	32				1,55	..	..	..		1,532
1881-82	5,68,764	5,122	4,99	31				4,407	..	..	..		1,452
Taluk Totals for 5 years—													
1877-78 to 1881-82.	13,18,594	7,718	1,753	..				2,651	..	132	..	320	4,097
Taluk Gujarat	5,01,171	10,040	1,675	80				7,11	..	132	..	471	2,627
" Kharan	..	..	..	..				6,773	..	..	..	170	1,043
" Phalton	7,72,612	5,621	5,12	..				..

NOTE.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10		11 PERIOD OF ASSIGNMENT	
									In perpetuity.			
TANZIL	Bazar's Fallow.		Fractional parts of Fallow.		Pies.		Total.		In perpetuity.		11 In perpetuity.	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.		
Gujrat	8,751	6,179	2,273	1,771	7,651	9,0-0	16,643	20,203	6,641	6,034		
Kharian	11,616	5,395	3,417	2,011	2,125	2,6-8	17,005	10,297	12,365	6,444		
Phallan	21,772	6,100	15,101	5,518	1,115	1,530	20,269	15,414	20,264	8,162		
Total District	51,129	23,677	16,204	9,224	10,402	10,676	50,525	45,944	54,263	20,610		
	12	13	14	15	16	17	18	19	20	21	22	
	Period of Assignment—Continued.								Number of Assignments.			
TANZIL	For one life.		For more lives than one.		During maintenance or of Detachment.		Pending orders of Governorate.		For one life.		For more lives than one.	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	During maintenance.	Pending orders.	Total.
Gujrat	5,574	5,331	3,603	3,631	4,070	5,177	161	379	765	42
Kharian	3,261	2,447	503	206	1,469	970	70	201	17	13
Phallan	7,414	4,670	597	125	8,521	2,401	111	117	112	24
Total District	16,322	12,704	4,604	3,972	11,232	8,623	302	637	891	99

Note.—These figures are taken from Table No. XII of the Revenue Report for 1891-92.

Table No. XXXI, showing BALANCES, REMISSESS and TAKAVL

YEAR.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deten-tion, &c., in rupees.	Takavl advanced in rupees.
	Fixed revenue.	Fluctuating and reduced land revenue.		
1869-70	676	625
1870-71	2,601	470
1871-72	3,173	1,700
1872-73	2,770	2,050
1873-74	6,762	1,925
1874-75	2,405	5,905
1875-76	8,457	1,780
1876-77	4,001	2,305
1877-78	2,739	65
1878-79	501	645
1879-80	6,911	815
1880-81	5,838	401
1881-82	2,215	429
			7	975

Note.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			Non-Agriculturists.			Agriculturists.		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1869-70 to 1873-74	303	3,079	60,612	—	—	—	2,309	22,747	2,63,830
Total of 4 years—1874-75 to 1877-78	201	1,931	44,254	279	2,151	40,016	120	1,771	47,013
1878-79	17	271	6,457	73	511	11,705	116	444	13,420
1879-80	91	652	10,645	81	703	16,303	137	573	10,271
1880-81	63	627	17,417	109	782	10,701	165	646	10,154
1881-82	111	685	24,562	116	872	12,714	515	1,174	47,724
TAMIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82									
Gujrat	145	591	32,751	31	1,327	19,183	621	1,710	71,075
Kharian	132	590	22,651	49	240	12,191	211	1,014	40,474
Phallian	129	1,279	19,453	142	1,743	30,072	59	777	9,358
11	12	13	14	15	16	17	18	19	
YEAR.	MORTGAGES OF LAND—Cultivators.			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			Agriculturists.			Non-Agriculturists.		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74	—	—	—	—	—	—	—	—	—
Total of 4 years—1874-75 to 1877-78	2,408	31,935	2,30,257	121	617	18,910	103	402	14,575
1878-79	577	2,739	82,170	16	90	1,457	52	253	4,412
1879-80	138	3,248	1,05,401	101	449	12,670	15	66	1,918
1880-81	811	3,003	1,01,203	46	242	6,286	114	771	10,986
1881-82	645	3,011	1,14,000	189	741	29,127	25	163	3,443
TAMIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82									
Gujrat	2,557	9,340	3,61,018	329	1,971	49,030	147	661	21,554
Kharian	651	2,091	1,21,175	41	223	4,042	35	217	6,767
Phallian	298	2,125	4,1,551	1	1	—	27	275	1,030

Note.—These figures are taken from Table A Nos. XX-XXV and XXXV II of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption, are available before 1874-75. The figures for earlier years include all sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.					OPERATIONS OF THE REGISTRATION DEPARTMENT.						
	Receipts in rupees	Accts. Incr'd in rupees	No. of deeds regist'd.			Value of property affected, in rupees.				Value of property affected, in rupees.		
	Judicial	Non-Judicial	Judicial	Non-Judicial	Judicial	Touching immovable prop'ty.	Touching movable prop'ty.	Money obliga'tions.	Total of Llndes.	Immoveable prop'ty.	Movable prop'ty.	Money obliga'tions.
1877-78 ..	44,735	19,681	44,015	18,807	2,550	176	707	3,803	3,89,181	5,701	1,47,413	5,30,405
1878-79 ..	46,641	19,811	40,717	17,078	2,213	69	312	3,803	3,52,011	4,500	77,544	4,7,407
1879-80 ..	57,165	21,469	61,399	20,468	1,910	3	169	3,803	9,53,753	182	46,032	11,159
1880-81 ..	60,035	23,342	51,423	21,410	2,042	4	214	3,803	4,67,151	2,100	71,492	5,45,603
1881-82 ..	66,352	25,303	60,912	24,215	1,741	..	114	3,803	4,42,294	..	83,310	5,10,284

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIII A, showing REGISTRATION.

	2	3	4	5	6	7	Number of Deeds registered.					
							1880-81.			1881-82.		
							Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Gujrat	5	..	..	..	..	..	..	..	5
Sub-Registrar Gujrat	293	527	1,410	837	319	1,156	..	..	..
Kharian	294	391	685	317	253	570	..	..	..
Phallan	163	154	342	126	83	209	..	..	..
Total of district	1,379	1,072	3,451	1,285	600	1,845	..	..	..

Note.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

YEAR.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.					
																Total number of licensees.	Total amount of fees.	Number of villages in which licensees granted.			
1878-79	3	25	157	631	640	1,917	2,658	6,115	21,432	Not traceable	..				
1879-80	13	136	470	637	1,036	2,647	6,045	19,893	19,893	..	..		
1880-81	1	18	110	454	..	..	..	578	8,015	197	..				
1881-82	1	11	130	632	..	..	..	800	10,545	917	..				
Tahsil details for 1881-82—			
Gujrat	1	1	33	230	264	3,175	60	..			
Kharian	1	1	47	227	276	3,570	66	..			
Phallan	9	56	195	..	..	..	260	3,800	91	..				

Table No. XXXV, showing EXCISE STATISTICS.

YEAR.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	FERMENTED LIQUORS.						INTOXICATING DRUGS.						EXCISE REVENUE FROM		
																No. of retail shops.			Consumption in gallons.			No. of retail licenses.			Consumption in mounds.			Perf.	Drugs.	Total.
																Country spirits.	Euro-Asian liquors.	Rum.	Country spirits.	Euro-Asian liquors.	Opium.	Other drugs.	Opium.	Charras.	Rhubars.	Other drugs.	Perf.	Drugs.	Total.	
1877-78	16	6	238	1,111	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1878-79	16	5	131	1,126	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1879-80	14	6	19	1,760	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81	17	5	21	2,016	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82	16	5	18	1,517	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	6	79	27	430	1,620	25	25	303	203	144	
Average	1	16	5	26	1,524	5	5	6	4	29	

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
YEAR	Amountance in rupees			Annual expenditure in Rs.						
	Provincial Rates	Miscellane- ous	Total in com.	Establish- ment	District post and telegraph fund.	Education	Medic. al	Miscellane- ous	Public Works	Total ex- penditure
	1874-75	-	47,567	1,193	40 ⁰	7,203	211	1,147	10,812	20,120
1875-76	-	50,965	1,193	4,60	80 ⁰	4,715	227	1,334	49,735	50,536
1876-77	-	72,10	1,191	72	5,000	7,611	1,010	1,171	69,545	69,545
1877-78	-	76,10	1,190	1,637	10,005	5,940	1,789	21,005	62,340	62,340
1878-79	-	18,795	1,171	1,63	10 ⁰	7,01	1,24	22,10	43,111	43,111
1879-80	64 ^{75%}	2,101	1,717	1,717	10,33	7,653	1,271	1,137	1,03	4,003
1880-81	64,463	1,049	17,019	1,707	1,10	7,600	1,413	1,137	1,10	4,007
1881-82	60,118	4,476	70,59	1,701	1,583	12,103	7,600	1,137	1,10	42,01

Note.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
YEAR	HIGH SCHOOLS						MIDDLE SCHOOLS						PRIMARY SCHOOLS								
	ENGLISH			VERNACULAR			ENGLISH			VERNACULAR			ENGLISH			VERNACULAR					
	Government	Aided	Government	Schools	Scholars	Schools	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	

FIGURES FOR BOYS

1877-78	1	34				1	180	1	28 ⁰	4	1	609	2	204	1	17	10	2,193	12	201
1878-79	1	30				1	216	1	319	4	1	625	2	204	1	17	10	2,702	12	201
1879-80	1	33				1	45	1	47 ⁰	4	2	72	2	319	1	17	10	3,035	12	201
1880-81	1	17				1	69	1	49 ⁰	4	2	71	2	346	1	150	15	2,983	12	201
1881-82	1	40				1	70	1	48 ⁰	4	2	71	2	346	1	150	15	2,178	12	201

FIGURES FOR GIRLS

1877-78																			1	29	
1878-79																			1	29	
1879-80																			1	29	
1880-81																			1	29	
1881-82																			1	29	

A. B.—Since 1879-80 in the case of both Government and Aided schools these scholars only who have completed the Middle School course are shown in the returns as attending High Schools and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Mid. Schools. In the case of Institutions under the immediate control of the Education Department whilst in Institutions under District Officers boys attending both the Upper and Lower Primary Departments were included in Mid. Schools. In the case of Aided Institutions a High School included the Middle and Primary Departments attached to it and a Mid. School the Primary Department. Before 1879-80 Branches of Government Schools if supported on the grant-in-aid system were classed as Aided Schools. In the returns for 1879-80 I subjoin what years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

Name of Dispensary.	Class of Dispensary.	NUMBER OF PATIENTS TREATED																
		Men					Women					Children						
		1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881		
Gujrat	2nd	5,879	5,739	5,083	5,918	6,142	1,323	1,697	1,600	2,748	1,740	1,018	1,019	1,001	956	2,042		
Jalalpur	2nd	5,514	5,498	4,969	4,693	5,246	1,000	2,202	2,214	2,383	2,340	1,349	2,500	2,034	2,454	2,897		
Dingri	3rd	2,749	2,647	2,767	2,104	3,221	1,141	849	1,025	750	1,279	627	662	618	660	907		
Kharan	2nd	4,404	8,394	3,148	3,550	4,275	559	840	604	738	701	267	325	384	341	424		
Phulian	3rd	2,162	2,001	1,808	2,013	2,981	677	195	591	604	714	487	455	464	394	635		
Karanvela	2nd	5,054	8,247	2,948	2,371	2,400	832	1,158	1,085	1,082	1,019	612	712	603	663	535		
Kholur	3rd	5,677	2,806	2,935	2,457	2,602	620	562	803	1,702	1,000	62	166	130	277	306		
Kotla	3rd	2,017	2,647	2,502	2,530	2,452	678	806	827	780	848	423	624	582	470	434		
Monga	3rd	1,163	2,291	1,347	1,244	1,330	496	754	473	491	519	109	535	448	499	524		
Kandibud	3rd	1,255	1,358	1,206	1,266	1,174	493	703	520	497	464	413	423	250	287	340		
Tanda	V. P.	2,401	3,016	3,433	3,084	3,641	2,757	1,2,0	1,004	1,059	1,066	802	1,147	650	569	577	500	
Kunjah	2nd	3,016	3,433	3,084	3,641	2,757	1,004	1,059	1,066	802	1,147	650	569	577	478	500		
Sadulapur	3rd	1,886	2,010	2,143	2,385	2,601	429	77	500	682	810	220	356	202	208	177		
Total		32,717	37,431	33,401	32,312	37,178	10,001	12,093	11,470	18,261	15,257	6,970	8,360	7,803	7,739	9,850		
		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32		
Name of Dispensary.	Class of Dispensary.	Twail Patients						In door Patients						Expenditure in Rupees				
		1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881		
Gujrat	2nd	8,203	5,496	8,141	9,022	8,624	531	550	227	227	164	1,094	1,583	1,882	1,622	1,872		
Jalalpur	2nd	6,772	10,200	4,301	4,412	10,493	44	84	53	53	53	704	659	765	617	602		
Dingri	3rd	4,567	4,174	4,410	3,644	5,131						510	637	639	714	700		
Kharan	2nd	4,231	4,987	4,021	6,029	5,378						525	711	333	503	705		
Phulian	3rd	3,906	3,201	2,943	9,011	5,70						406	445	301	474	613		
Karanvela	2nd	4,529	5,094	4,050	1,976	3,774						413	532	402	490	636		
Kholur	3rd	3,123	3,594	8,873	4,406	3,671						528	522	606	604	741		
Kotla	3rd	3,077	4,077	4,181	3,000	3,734						401	426	424	459	672		
Monga	3rd	1,970	1,588	2,270	2,234	2,449						406	343	387	419	437		
Kandibud	3rd	2,173	3,490	1,780	2,040	2,570						700	880	323	383	526		
Tanda	V. P.	3,926										329						
Kunjah	2nd	4,170	5,031	4,727	3,843	4,385						6	631	700	593	605		
Sadulapur	3rd	2,534	8,231	2,095	8,476	8,948						848	477	415	503	549		
Total		58,376	57,890	42,674	43,312	59,263	297	623	200	283	307	7,969	7,107	7,057	7,449	8,718		

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	Number of Civil Suits concerning			Value in rupees of Suits concerning *	Number of Revenue cases		
					Money or movable property.	Rent and tenancy rights	Land and revenue and other matters				
1878		5,534	152	503	6,493			2,80,573	2,93,602		
1879		6,512	273	909	7,804			2,98,740	6,953		
1880		6,901	924	1,579	8,892			4,00,449	4,32,962		
1881		5,921	263	1,322	7,541			2,64,679	3,17,917		
1882		5,869	210	3,722	7,540			2,23,505	3,46,723		

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Report for 1878 to 1880, and Nos II and III of the Report on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these column no. details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

1		2	3	4	5	6
DETAILS.		1878.	1879.	1880.	1881.	1882.
Persons tried	Brought to trial	2,951	3,760	5,036	6,125	5,439
	Discharged	1,007	1,972	2,677	2,462	3,567
	Acquitted	442	444	636	636	490
	Convicted	1,640	1,232	1,644	2,102	1,833
	Committed or referred	22	4	19	39	35
Cases disposed of	Summons cases (regular)	..	..	..	1,545	1,597
	(summary)	..	..	..	78	17
	Warrant cases (regular)	..	..	..	1,096	1,098
	(summary)	..	..	..	52	14
	Total cases disposed of	2,009	1,904	2,409	2,751	2,320
Number of persons sentenced to	Death	1	..	7	2	2
	Transportation for life	0	2	4	2	5
	for a term	..	..	..	..	..
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	505	571	811	1,911	852
	" 10 to 50 rupees	231	101	267	285	237
	" 50 to 100 "	34	24	15	14	9
	" 100 to 500 "	8	5	4	11	4
	" 500 to 1,000 "	..	1	..	..	..
	Over 1,000 rupees	..	..	..	..	..
	Imprisonment under 6 months	325	214	384	364	870
	" 6 months to 2 years	207	166	125	106	65
	" over 2 years	9	20	21	11	10
	Whipping	169	101	77	128	33
	Find sureties of the peace	45	19	5	..	..
Persons convicted	Recognise to keep the peace	47	76	240	96	85
	Give sureties for good behaviour	182	32	46	13	36
	Total	..	..	..	..	..

Note.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

Nature of offence.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
	Number of cases inquired into.					Number of persons arrested or summoned.						Number of persons convicted.					
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881		
Rioting or unlawful assembly	8	4	5	5	6	103	55	46	56	60	97	30	50	51	74		
Murder and attempt to murder	3	6	4	10	9	11	10	18	11	16	3	7	2	12	4		
Total serious offences against the person	50	48	48	56	49	92	86	63	90	91	60	38	32	52	57		
Abduction of married women	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	297	234	259	264	334	100	190	161	167	164	126	136	107	124	128		
Total minor offences against the person	27	28	21	37	26	60	40	33	44	39	42	27	22	36	29		
Cattle theft	53	61	90	95	116	81	95	110	119	127	51	76	72	91	57		
Total minor offences against property	652	564	491	423	481	529	604	511	425	500	391	447	337	332	366		
Total cognizable offences	933	900	831	791	882	910	951	803	781	886	735	630	604	603	653		
Rioting, unlawful assemblies, affray	..	8	2	2	3	..	49	12	4	8	..	29	12	2	6		
Offences relating to marriage	2	3	2	3	2	5	5	3	6	1	4	5	2	1	3		
Total non-cognizable offence	98	97	70	110	80	219	220	173	270	233	161	170	117	329	193		
GRAND TOTAL of offences	1,197	1,261	993	1,049	1,250	1,306	1,450	1,172	1,379	1,467	1,050	1,083	836	1,105	1,157		

Note.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1 YEAR	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year	No. impri- soned during the year	Religion of convicts			Previous occupation of male convicts							
	Males	Females	Males	Females	Muslim	Hindu	Buddhist and Jains	Others	Profession	Service	Agricultural	Commercial	Industrial
1877-78	2,153	4	748	12	971	49	4	14	4	12	627	102	5
1878-79	2,151	5	740	15	974	51	5	14	5	12	606	106	4
1879-80	2,153	8	742	15	973	51	5	14	5	12	627	106	7
1880-81	1,564	7	617	11	823	11	2	3	3	8	422	106	4
1881-82	1,571	9	611	11	835	172	15	3	3	8	420	106	7
	15	16	17	18	19	20	21	22	23	24	25	26	
YEAR	Length of sentence of convicts								Previously convicted			Pecuniary results	
	Under 6 months	6 months to 1 Year	1 Year to 2 years	2 Years to 5 years	5 Years to 10 years	Over 10 years and transportation	Death	Once	Twice	More than twice	Cost of main tenance	Profits of convict labour	
1877-78	560	2,0	170	12	8	1	1	50	21	10	14,709	1,929	
1878-79	505	285	172	12	5	1	1	68	29	8	16,086	1,550	
1879-80	51	34	12	7	5	1	1	18	16	5	15,580	1,330	
1880-81	103	12	54	11	6	1	1	11	13	3	14,173	1,104	
1881-82	72	45	55	16	6	1	1	16	7		14,521	1,297	

Note.—These figures are taken from Tables Nos. XLVIII, XXII, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Taluk	Town	Total popula- tion	Hindus	Sikhs	Jains	Muslims	Other religions	No. of occupied houses	Persons per 100 occupied houses
Gujrat	Gujrat	16,743	4,763	917		13,637	27	3,114	602
	Jalalpur	1,830	3,731	12		9,496		2,733	470
	Kunjah	5,700	1,712	169		3,808		610	903
	Dinga	5,016	1,972	107		2,936		835	601

Note.—These figures are taken from Table No. XXI of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

TOWN.	SEX.	Total population at the Census of 1872.	Total births registered during the year.					Total deaths registered during the year.				
			1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Gujrat	Males Females	9,240 8,155	347 409	378 374	376 407	425 478	419 401	182 190	184 190	205 214	192 199	207 193
Jalalpur	Males Females	7,581 6,483	359 310	234 210	219 185	272 301	271 303	262 195	401 157	310 283	250 142	214 213

Note.—These figures are taken from Table No. LVII, of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

NAME OF MUNICIPALITY.	1	2	3	4	5
Class of Municipality
1870-71	5,113	4,416
1871-72	7,220	5,617
1872-73	7,572	7,001
1873-74	7,403	7,271
1874-75	6,011	6,039
1875-76	7,803	6,429
1876-77	8,155	5,295
1877-78	9,026	4,252
1878-79	9,195	4,453
1879-80	10,452	6,650
1880-81	15,063	7,614
1881-82	12,621	7,516
				1,529	1,516

